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(NEW IMPERIAL SERIES.)

VOLUME XXIII.

WESTERN INDIA.

VOLUME VI.

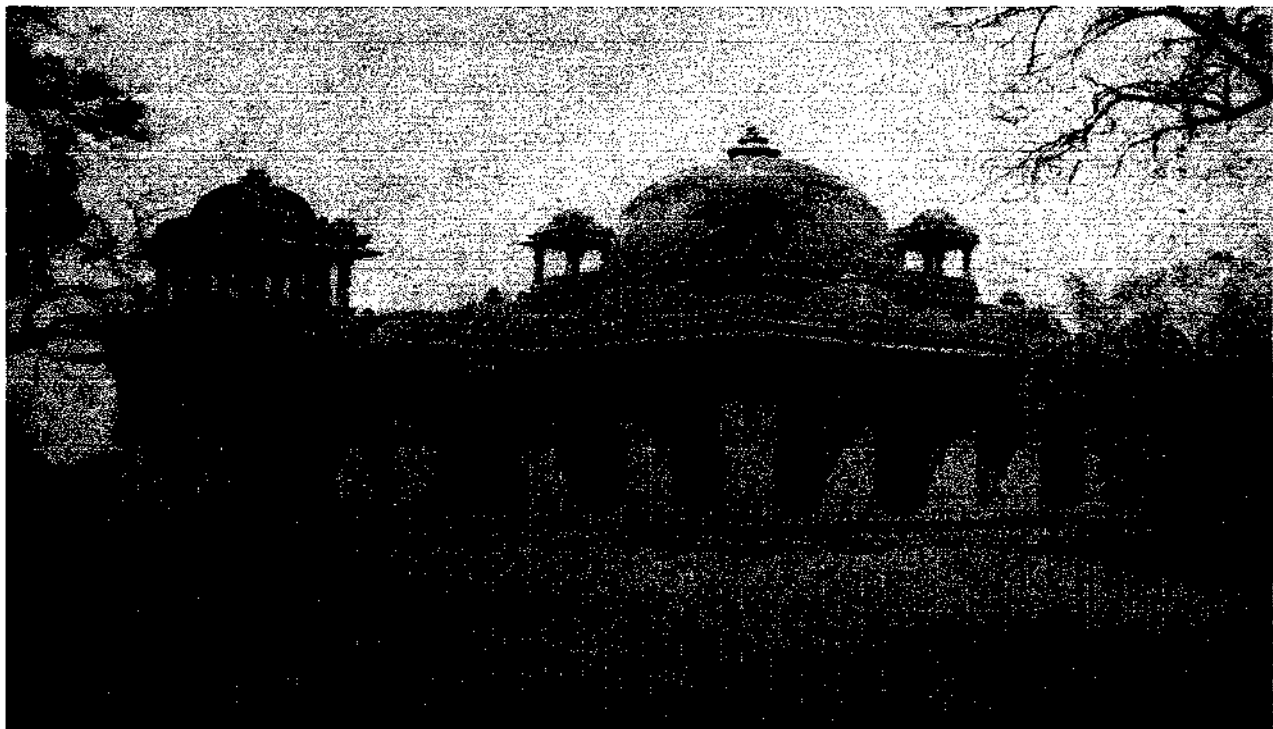
MUHAMMADAN ARCHITECTURE IN GUJARAT.

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VIEW OF QUTUB-UD-DIN'S TOMB AT SOJAT NEAR MANDU, M.P.

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA, VOL. VI.

ON THE

# MUHAMMADAN ARCHITECTURE

BHAROCH, CAMBAY, DHOLKA, CHAMPANIR, AND  
MAHMUDABAD IN GUJARAT.

JAS. BURGESS, CLE., LL.D., F.R.S.E.,

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## P R E F A C E .

**T**HE present volume is one—and the smaller one—of two in which the Muhainmadan architecture of what may be described as the more important provincial towns of Gujarat is illustrated. The larger one deals almost exclusively with the capital—Ahmadabad—and its suburbs. The two will thus, together, present a pretty comprehensive view of the Muslim remains in the British districts of Gujarat.

Among the many varieties in the style of Muhainmadan architecture prevailing in different provinces of India, that which arose in Gujarat in the fourteenth and fifteenth centuries is one of the most instructive and deserving of study, as it is also the most beautiful. Like the Sharqi architecture of Jaunpur, it bears a markedly local impress, while the elements which compose it are of even a better and higher class than are to be found in Any part of Gangetic India. Into any detailed examination of these elements it is not intended here to enter; the other volume will present a more suitable opportunity for remarks on this subject. Though there are not to be found at Ahmadabad any such early examples as at Bharoch, Cambay, and Dholka, we have in that city a more consecutive series of buildings illustrative of the development of the style from the beginning of the fourteenth century when it began to take distinctive form and character till the seventeenth when it had begun to decay,—or, at least, when the erection of new buildings of importance architecturally had ceased to be undertaken by the Muhammadans.

The illustrations in this volume, however, present in sufficient detail the earlier Muslim mosques—erected at Bharoch and other towns on the overthrow of the Hindu power by the Moghuls from Dehli in the early part of the fourteenth century. As showing the first examples of the style, they will be found of much interest by anyone setting himself patiently to study the evolution and growth of so beautiful a form of Art; indeed such illustrations are indispensable for any such purpose.

Descriptions of the many details represented in the plates would have greatly expanded the letterpress; but the architectural student will be as well pleased when left to study the drawings and photographs themselves. The drawings are the work of native draftsmen, trained in the Survey, and were all made under the careful personal supervision of Mr. Henry Cousens, my then assistant, or of myself; they have only been reduced by photolithography.

JAS. BUGGESS.

*Edinburgh, November 1896.*



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THE  
ARCHÆOLOGICAL SURVEY OF WESTERN INDIA.

THE MUHAMMADAN ARCHITECTURE

OF

G U J A R A T.

CHAPTEK I.

GUJARAT.—HISTORICAL.

**G**UJARAT may be roughly defined as the northern division of the Bombay Presidency, and its principal city Ahmadabad lies about 280 miles in a straight line north from Bombay. The former limits of the province may be approximately marked out thus:—bounded on the north by the Luni river, 200 miles north from Ahmadabad, thus including Sirohi and adjoining areas, which now belong politically to the Rajput state of Jodhpur; and on the east by the southern spurs of the Aravalli hills which separate it from Mowar and Malwa, and by a line not very well defined, but which runs pretty nearly along the 74th meridian across the valleys of the Narmada and Tapti, and then along the northern ridge of the Sahyadri or Western Ghats, separating it from Khandesh and Naaik districts; on the south it is narrow and the boundary may be drawn at Daman, 180 miles south of Ahmadabad. On the west the seaboard forms a very irregular line,—the gulf of Cambay or Kambhat lying between the mainland and the large peninsula of Sorath or Kathiawad, which is included between the gulfs of Kambhat and Kachh. Lastly, the Ran of Kachh bounds Gujarat on the north-west as far as the river Luni. Over all this area, about as large as Great Britain,—and even beyond its limits,—the race and language are the same.

The northern districts of Gujarat, outside the Bombay Presidency and the states under its control, are now usually spoken of as part of Rajputana; the rest of the area comprises the rich collectorates or zillas of Surat, Bharoch, Kheda, and Ahmadabad, the Panch Mahals districts, and the native states of Baroda, Palanpur, Cambay, and numerous others in the peninsula and on the mainland, chiefly along the eastern border.

All along the eastern frontier it is hilly or bordered by hills—many of them of very considerable height. Between these and the coast line the country is flat or



undulating; but the Kathiawad peninsula is largely diversified by hills,—among which are the Chamardi hills near the site of the ancient capital of Valabht; the almost isolated Satrunjaya to the south of them, where the Jains have from time immemorial been engaged in covering the summits with temples to their Tirthamkaras. Still further south is the solitary Talaja hill, and that of Sana west from it, both perforated with early Buddhist caves. Running across much of the south of the peninsula is the Gir range long famous for its lions, and at the west extremity of which is Girnar, 3600 feet high, the ancient Urjayata or Revatachala, at the foot of which, in early times, the emperor Asoka, the great patron of Buddhism, caused a copy of his famous edicts to be engraved on a granite rock. And to the south-west of Girnar are the Barada and other groups of hills.

The population consists of several distinct elements. In the peninsula—the Saurashtra of early times—the Abhiras or the Ahirs have formed one of these elements from a very early date—the Greek geographers speaking of Syrastreno as the coast of Abiria. The aboriginal Kolis, Bhills, and Mehers are still numerous in the plains and eastern hills; the fair Kathls are a later immigration from the Indus valley into the centre of the peninsula, to which they now give name; and Rajputs, Moghuls, and Marathas have entered it at different periods and largely intermingled with or displaced the earlier settlers.

In early times the Peninsula of Saurashtra or Sorath was famed in Hindu legend as the retreat of Krishna and his Yadavas when driven from Mathura by Jarasandha the king of Magadha; here he built and fortified Dwaraka, and at Prabhasa, after a drunken brawl, in which his son Pradyumna and nearly all the Yadava chiefs were killed, he was shot, by the hunter Jaras—mistaking him for a deer. At Prabhasa stood the famous temple of Somanatha, the fame of which provoked one of Mahmud of Gazni's great iconoclastic raids in 1025. The Buddhists had great establishments at Girnar and various other places before the Christian era; and Girnar, Satrunjaya, Kambhayat, and other sites have long been Tirthas or sacred shrines and places of pilgrimage of the Jains.

The coasts of Gujarat, too, were probably the parts of India best known to the early Alexandrian traders, and through them to the Greek and Roman geographers. Barygaza or Bharukachha, now Bharoch, was the great emporium of trade in ancient times with Arabia and the Red Sea, and continued to be so down to the time of the discovery of the Cape of Good Hope; and Nausari, Supara, Kalyana, with the coasts of Saurashtra and Kachh, were known to Ptolemy and the author of the *Periplus of the Erythraean Sea*.

In the first century of our era the Kshatrapa or Satrap dynasty seems to have obtained possession of Gujarat, probably with their first capital at Ujjain, for Ptolemy mentions that Tiastanes—the Chashtana of the coins and inscriptions, and founder of the family—had his royal seat there; but the frequency of these mementos of his successors, in Kathiawad would seem to suggest that they may have had a second capital and mint in Gujarat, and that they occasionally resided in the province. Their coins, which occur in great numbers, appear to be dated in the Saka era and come down to about the close of the fourth century A.D., and we know that the country was conquered by Chandragupta in the first decade of the fifth century. The Gupta dynasty ruled by means of viceroys or Senapatis, but about the end

of the same century the senapati Bhatarka threw off the yoke of his masters and established a new dynasty at Valabhi, not far from Sinhapura or Sihor. These rulers held Katbiawad, Kachh, and the northern and eastern parts of Gujarat. Under them, and upon the decay and corruption of Buddhism, the Jamas seem to have succeeded in obtaining the favour of the secular power in the district, and for long afterwards they continued to be a numerous and influential class. Jainism here, possibly, occupied the shrines as well as the position of the dispossessed Buddhism, and rebuilt or transformed the older temples in honour of their Tirthamkaras. On the decline of the Valabbis, Chaulukya rulers—possibly allied to the Ohalukyas of the Kanarese districts—held sway in continental Gujarat.

The Valabhi dynasty is pretty well known to us from their land grants, engraved on copperplates, which have been found at Vala and other places in the peninsula and in continental Gujarat. From these we know of a dynasty of some nineteen princes, ruling from about A.D. 485 to 765.

The Valabhi dynasty was probably overwhelmed by some raid of the early Muhammadans from Sindh. Tradition seems to point to this,<sup>1</sup> and Musalman history mentions that Junaid, son of 'Abdu'l Rahman al Marri, who was confirmed in the government of the Sindh frontier by the Khalif Hasham bin 'Abdu'l Malik (A.D. 724), sent officers against Barus (*i.e.* Bharoch), Ujjain, and other places and conquered *al Bailaman* and *Juzr* (Gujarat).<sup>3</sup> This was in the time of Siladitya IV. of Valabhi (cir. A.D. 710-740); but the so-called conquests were of no duration, and were very soon all lost. The power of the Valabhi dynasty, however, was weakened and a later invasion—possibly under 'Amru bin Jamal, in the time of Khalif al Mansur (754-775) finally dispossessed them of the peninsula.

Towards the end of the seventh century northern Gujarat is said to have been under a raja Jayasekhar, who ruled at Panchasar, but he was defeated and slain by a king Bhuyada, Bhuvada, or Bhatt-rajah from Kanauj,<sup>3</sup> who held the country until a supposed posthumous son called Vanaraja—"Forest King"—set up as independent and ruled till A.D. 805. He founded the city of Anhilapatana or Anhilwada on the Sarasvati, 64 miles north-west from Ahmadabad and 18 west from Siddhapur, as his capital. This city afterwards rose to great importance and was known to the early Arab traders and geographers as Nahrvalah,—now called Patan or Piran-Pattana. It continued to be the capital of Gujarat for six hundred years, yet so completely was it despoiled in the fifteenth century, that D'Anville tried in vain to identify the site of Nahrvalah, and could only conjecture that it may have stood where Ahmadabad

<sup>1</sup> Tod (*Rajasthan*, vol. I. pp. 83, 217, 218) says the invaders were Scythic, probably Parthians from Minagara, and that the fall of Valabhi took place in A.D. 524; so Cunningham, *Arch. Sur. Ind.*, vol. II. p. 70; K. Forbes, *Ras Mala*, vol. I. p. 21. The Valabhi dynasty, we now know, however, lasted for two hundred years after this—till well into the 8th century.

<sup>2</sup> The name *Bailamdn* or *Balditdn* is doubtful and not identified. Could it stand for "Balabhi"? The identification of *Juzr* and Gujarat might be questioned, as many of the Arab names bear but an imperfect resemblance to the Indian ones, but the mention of Bharoch, &c., shows that the raids were made in the direction of Gujarat. Abu Zaid makes Al Jorz or Al Juzr the same as Kanauj. Conf. Reinaud, *Relation des Voyages*, torn. I. p. 133, and torn. II. p. 17, 127.

<sup>3</sup> The *Mirat-i Ahmadi*, in some MSS. has Phur-des, possibly, as Sir E. C. Bayley suggests, for Puar-rajah, Raja Deva of Kanauj. But Mas'udi (cir. A.D. 915) says that *Badrah*, *Bauurah* or *Buda* was the title of the kings of Kanauj.

now is.<sup>1</sup> Tieffenthaler, however, speaks of Pattan as a very ancient city, of which the old name was Nehrvala; and this was also noticed by Rennell in the last century.<sup>1</sup>

The Chauda or Chapotkata dynasty is said to have been founded by Vanaraja in Sanivat 802, and to have lasted under seven princes till A.D. 941.

These Chapotkata or Chauda princes could not have been very powerful. They do not seem to have had any claim to paramount authority; the Rathods or Rashtrakuias held the south of continental Gujarat; and the Chaudas were perhaps looked upon as feudatories to Kanauj, from which Vanaraja is said to have wrested his kingdom, but which probably, occupied only the districts along the shores of the Ran of Kaehh and not extending into what is now the British district of Ahmadabad. The name of Raja Bhuyada in the middle of their dynastic list, too, is the very title ascribed by early Muhammadan writers to the kings of Kanauj or Al-Jurz; and again in 941 the Chaudas were supplanted by Mularaja, whose father Raja was a prince from Kanauj, a son of the king Bhuvanaditya.

These Chauda rajas have left few if any monuments, and the only copperplate grant yet known, is one ascribed to Vanaraja, and is a late forgery.

Mularaja, said to have been the sister's son of Samantadeva Chaghada, the last of the Chaudas, on whom he made war, and the latter being slain in the contest, Mularaja soon extended the dominion which he had thus secured. He subdued Sorath and Kachh and defeated the king of Lata or of the northern parts of the Konkan to the south of the Narmada. About 982' he was threatened by the Sapadalakshlya raja of Sakambhart or Sambhar from the north, and by an army sent by Tailapa-deva from the Dekhan. He retired to Kanthkot in Kachh till the former should withdraw, and having succeeded in inducing him to do so, he issued from his stronghold to attack the forces of Tailapa, which he defeated slaying the general Barapa. He built the temple of Mulesvara at Mandali and others, and founded the great Saiva shrine, known as the Rudra-Mala at Siddhapura, to the east of Anhilapura, but did not live to finish it,—possibly the work was stopped on the invasion of his kingdom and not afterwards resumed. He also invited Brahmans from Prayag (now Allahabad), Kanyakubja or Kanauj, Gangadvara, Banaras, and other places in upper India, and settled them at Siddhapura, Simhapura, Stambhatirtha (now Kambhat), and other towns, where their descendants are still known as Audichyas or "northerners." During his long reign of fifty-five years he evidently fostered Saivism, and at its close in 996 he abdicated in favour of his son Chamunda, the second Chaulukya king, and became a Saiva devotee or Sannyasin at Siddhapur.

His son Chamunda (996-1009) is said to have built wells and tanks, but left many such tasks unfinished. The Muslim was beginning to threaten India, and the chroniclers have not dwelt on his reign nor on that of his son Vallabharaja, who died of small-pox, six months after his accession, while invading Malwa, it is said, to avenge an insult offered to his father, who had abdicated and gone on pilgrimage to Banaras.

<sup>1</sup> *Eclaircissemens*, p. 74.

<sup>2</sup> Tieffenthaler, tome I. p. 385; Rennell's *Memoir of a Map of Hindustan*, 3rd ed. (1793), p. 227; and Conf. Pennant's *View of Hindustan*, vol. I. p. 55. Col. Tod, in 1822, claimed the credit of identifying the place, *Travelt in West. India*. Albrttrnt (A.D. 973-1048) calls the city Anhalwarah: Reinaud, *Frag. Arab. et Pert.*, p. 111.

<sup>3</sup> *Arch. Sur. W. India*, vol. II. p. 193.

Durlabharaja (1009-1021), his brother, built temples and the Durlabha sarovar or lake, at Anahilapura, and was a quiet prince.

Bhimadeva I. the son of Nagaraja, a younger brother of Durlabha, now ascended the throne, an able and warlike prince. Mahmud of Gazni had already made many forays into India, directed against the idol shrines where he was most certain of realising vast booty in gold and gems; and Gujarat contained one of the twelve great Saiva Jyotirlingas—the famous temple of Somanatha, on the south coast of Sorath. Against it he was soon to direct a great expedition. In September 1024 Mahmud started from Gazni with 30,000 cavalry besides volunteers, and marching to Multan, which he reached in a month, he organised an immense commissariat carriage of camels. Thence he proceeded first to Ajmer, and having captured it, he at once turned south along the skirts of the Aravalli hills to Anhilavada, which he reached in six weeks from Multan and took by surprise. Bhimadeva, unprepared and unable to cope with such a force of cavalry, followed at first the tactics of his great-grandfather Mularaja and retired to Kanthkot in Kachh to collect his forces. Mahmud pressed on towards Somanatha, but the Hindu king's army soon fell upon him, and it was with difficulty the Muslim invader preserved himself and his army. On Thursday 30th January 1025, Mahmud reached Somanatha and next day assaulted the fort which was desperately defended, but on Saturday the assailants entered the place and slew mercilessly all they met, till but few were left alive. "Near the idol was a chain of gold to which bells were attached: the weight of it was 200 mans." . . . "The worth of what was found in the temple exceeded two millions of *dinars*—all of which was taken. The number of the slain exceeded fifty thousand."

Mahmud now proceeded in pursuit of Bhimadeva, who had taken refuge in a fortress surrounded by water—possibly at Gandhavi, a few miles north-east of Miyani on the Kathiawad coast. All who were found in the fort were put to the sword, leaving much spoil to the barbarous conqueror. Mahmud is said to have seriously proposed to take up his residence in Gujarat, but was dissuaded from it by his counsellors. The Muslim army now proceeded to Sindh, but suffered greatly in the desert, either from being misled by a Hindu guide or from Bhimadeva and other chiefs hanging in the rear of Mahmud and driving him into it. Only after much privation did the army reach Multan on the 2nd April 1026, while Bhima returned to Anhilavada to resume his government. The puppet, Dabishalim or Devishalim, set up by the Muhammadans—probably at Somanatha only,—was soon got rid of and all trace of Musalman authority destroyed.

The province had now rest from further invasion for a century and a half. In this period of respite were raised some of the finest Hindu, and Jaina buildings in Gujarat,—notably the Jaina temple built by Vimala Sah on Mount Abu in 1032, the Hindu and Jaina shrines on Mount Arasur, the great Rudramala at Siddhapur, and the restored temple at Somanatha. It was an age in which costly and elaborate sacred buildings were rising in great numbers all over the Dekhan, under the sway of the Chalukyan dynasty, and the kings of Gujarat were equally zealous in the work.

Bhimadeva survived the raid of Mahmud by nearly thirty years, finally abdicating in 1063, in favour of his son. But these years were not spent in ease; disputes arose

<sup>1</sup> Ibn Asir, in Elliot's *Muham. History*, vol. I I. p. 471.

with the native chiefs of Rajputana and Malva; and Bhima in his wars with them, on the whole extended his dominions. He assumed the title of "king of kings," and some of his successors asserted for themselves even more sounding titles. His queen Udayamatt built the Rani's well at Anhilavada, of which splendid work only a fragment now remains. •

His son Karna,—who took the *biruda* or honorific name of Trailokyamalla—ruled for thirty years, till 1093,—a period of national consolidation and great public works,—seoular as well as religious. A Jaina temple at Girnar, the Mudhera tank and temples there, and the great Karnasagara—an artificial lake on the Rupen river at Kunsagar near Mudhera, known from its extent as "the ten miles tank," and of which the embankment broke only in 1814,—are some of the works ascribed to the reign of this king.

To him is also ascribed the foundation of the city of Karnavatt on the Sabarmatt river about 55 miles above where it discharges into the Gulf of Kambhat or Cambay. If tradition may be trusted, the country round where Ahmadabad now stands was then covered with jungle and inhabited by Bhills and allied aboriginal tribes. One of their chiefs named Asha of Ashapalli—now Ashawal—was defeated and slain by Karna, who built temples to Kochrava-devi and Jayantl-devl, and afterwards formed the town of Karnavatt or Sri Nagara close by. This afterwards gave rise to the later city of Ahmadabad. Though the temple has long since disappeared, the village of Kochrava is well known close to Ahmadabad on the opposite side of the river, and Ashawal is a quarter on the east side of the modern city.

After Karnadeva's death in 1093 and during the minority of his son Jayasimha surnamed Siddharaja, two vast reservoirs surrounded with stone steps—the Mainala Sarovar at Viramgam and the Malav or Mainala Talava at Dholka—were constructed, and Jaina and Hindu temples built at Karnavat!.

Jayasimha, the most popular king of the Solankhi race, was also one of the greatest builders, and during his reign of 49 years was largely developed and improved what is sometimes called the Jaina or Gujarat style of architecture in sumptuous edifices and reservoirs. He is said to have restored or rebuilt the great Rudramala shrine at Siddhapur—the largest temple in Western India, the Sahasralinga tank at Patan, the Bindosarovar at Siddhapur, the beautiful Surya temple at Mudhera, and even the splendid gateways and fortifications of Jhinjhuwada,<sup>1</sup> with many other similar works. It must be borne in mind, however, that, to a popular and energetic monarch, tradition is only too apt to ascribe works to which he has no historic claim, and this has been pre-eminently the case with Jayasimha Siddharaja. The works executed during his long and prosperous reign were many and important, but some of those popularly ascribed to him must be long, as their style indicates, to a period at least a century later.

The capital Anhilawada or Anhilapataka under Jayasimha and his successor Kumarapala, during the twelfth century, if not earlier, must have attained to great wealth and splendour, and the state was correspondingly large and prosperous. Al Idrisi, a contemporary of Jayasimha, writing in Sicily, tells his readers that "in all Nahrawara and its environs, people never travel otherwise than in carriages drawn by bullocks."<sup>2</sup>

<sup>1</sup> *The Antiquities of Kathiawad and Kachh in Arch. Sur. Wertn. India*, vol. I I . pp. 217, 222.

<sup>2</sup> Abu'l Fazl says "Pattau produces oxen that will travel fifty kos in half a day."—*Ayin Akbari*, vol. I. p. 65.

These vehicles are furnished with fastenings and straps and serve for the transport of merchandise."

Siddharaja's successor was Kumarapala who commemorated his rule by many monuments, among which was probably the temple of Somanatha of which the walls are still standing. During his reign (1143-1173) flourished the famous Jaina scholar Hemachandra or Hemacharya who exercised great influence over his sovereign, and, in the later years of his reign at least, seems to have gained him over to his own religion.

The prevalence of the Jainas, and the temples they built from the eleventh century downwards at Abu and elsewhere in Gujarat, has led some to call the Hindu style of Gujarat and the neighbouring Rajputana, the Jaina style, as if it were the style of that sect. The fact, however, is that it is the style of a district and of a period, for the Brahmanical temples of Siddhapur, Somanatha and Ambarnatha, are built in the same style as those of the Jainas on Mount Abu and elsewhere; and it is this style adapted to Muhammadan wants that we shall find at a later date characterising the buildings of Ahmadabad, Champanir, and other cities of Gujarat. It has affinities with the Chalukyan style of the Dekhan, but is far more closely allied to that which prevailed in the Rajput kingdoms of Central India and Rajputana during the tenth and following centuries. Its adaptations to the requirements of the Musalman conquerors of Gujarat in the fourteenth century will be noticed at a later point.

Kumarapala died at about the age of eighty years in 1073, and was succeeded by his nephew Ajayapala, a follower of Saivism—like most of the Solankhi princes; but after three years he was murdered, perhaps through Jaina influence, and was followed first by his young son Mularaja I I. for about two years, and then by another son (or nephew) Bhimadeva I I. , who, during a long reign of sixty-three years (A.D. 1178-1241), had to defend himself as best he could against successive Muhammadan invasions. In the very beginning of his reign, under Muizu'd-din bin Sam, otherwise called Shahabu'd-din Muhammad Ghori of Gazni, they burst upon Gujarat, but, after a hard fought battle, they were defeated and driven back. Sixteen years later the Sultan's deputy Qutbu'd-din Aibak returned to avenge this repulse and plundered Gujarat, but withdrew without effecting the conquest of the country. Wars with the Chauhan of Ajmer had weakened both sovereigns, and though Bhimadeva and others tried to recover Ajmer from the Muhammadans they were repulsed with terrible loss.

With Tribhuvanapala the son and successor of Bhimadeva I I. , who ruled only for a year or two, the Solankhi or principal branch of the Chaulukya dynasty came to an end in 1244. He was succeeded by Visaladeva, the Vaghela or Vyaghrapalli Rana of Dholka, a powerful chief, whose father Vlradhavala had tried to assert his independence since 1220. He was alleged to trace his descent from one Dhavala, who had married Kumarapala's mother's sister,<sup>1</sup> and founded the town of Dhavalakkaka or phavalagriha, now Dholka. His son was Arnoraja, whose son Lavanaprasida had perhaps been a minister (*rajyachintakari*) under Bhimadeva. His son Vlradhavala was Bhimadeva's Yuvaraja or deputy, but died before his father about 1239. This family claimed to be of Chaulukya descent, and Visaladeva ruled for eighteen years from 1243, as king of Gujarat. He was a great builder: Dabhoi or Darbhavatl owed its famous Hira gate

<sup>1</sup> But see *Ind. Ant.*, vol. VI. pp. 197 f. and XI. p. 99.

and temple of Vaidyanatha to his taste, and many temples were erected at Girnar, Kambhayat, Abu, Dholka and elsewhere by his great Jaina ministers—the brothers Vastupala and Tejahpala, and by others during his reign.

Of his son and successor Arjunadeva (1261-1274) and grandson Sarangadeva (1274 to 1296) the records are as yet scanty. The latter was succeeded by his son Karri a II., surnamed Ghelo or " the insane," in the same year that 'Alau'd-dlu Khilji basely murdered his uncle and father-in-law the Sultan Jalalu'd-din Firuz Shah<sup>1</sup> with the heir Ruknu'd-din Ibrahim, and seized the throne of Dehli. Early next year 'Alau'd-din sent his wife's brother Sanjar Khan, known as Ulugh Khan, and his prime minister Malik Nasrat Jalesari with a large army to Gujarat. They took and plundered Anhilavada, destroying the Rudra Mala, and ravaged the country as far as Somanatha which they took, and carried the *Linga* or idol to Dehli " where it was laid down for people to tread upon " as they entered the mosque. At Kambhayat or Cambay, Nasrat Khan levied from the merchants, who were very wealthy, large quantities of jewels and precious articles ; and throughout the country all the finer temples were deliberately wrecked. By repeated expeditions Ulugh Khan completed the subjugation of the country and was appointed *Nazim* or governor, which office he held for a considerable time, but, at the instigation of his rival Malik Naib Kafur Hazar-dinari—a slave sent from Kambhayat by Nasrat Khan—he was recalled by 'Alau'd-din and unjustly put to death in 1315. A serious revolt at once broke out, and Kamalu'd-din Gurg, who was sent by the young Sultan Qfirtbu'd-din Mubarak Shah to quell it, was slain by the rebel leader and the insurrection spread. Malik 'Ainu'l Mulk Multani was then sent with another army and succeeded in reducing Gujarat again to obedience. Malik Dinar, the Sultan's father-in-law, was then appointed *Wali* or governor, with the title of Zafar Khan, and tried to please his superior by sending large sums to the imperial treasury, but after a few months he was recalled by his foolish, violent, and debauched young sovereign and put to death. A base-born upstart, Hisamu'd-din, mother's brother of Hasan Khusru. Khan Parwari—the favourite slave of the day,—was next sent to Anhilawada, and, immediately collecting his Hindu connexions, he attempted to organise a revolt, but the nobles discovering his design, sent him a prisoner to Dehli, where after giving him a slap on the face the Sultan made him one of his personal attendants. Malik Wajihu'd-din Kuraishi, with the title of Sadaru'l Mulk, next held the governership for a while and restored order, but was afterwards promoted to be Vazir with the title of Taju'l-Mulk. Khusru Khan then procured for himself the appointment of governor of Gujarat, but not content with even this, he assassinated his master, 4th April 1321, and usurped the throne of Dehli as Nasiru'd-din Khusru, Shah, only to be murdered in turn, in August following, by Ghazt Beg Tughlaq, who ascended the throne with the title of Ghiyasu'd-din Tughlaq Shah 1. He appointed Wajihu'd-din, who bore the title of Taju'd-din Ja'far, to be *Nazim*.

About this time Kambhayat appears to have been a centre of Muhammadan power, and the large mosque in that city was completed in 1325. On the death of Ghiyasu'd-din in Feb. 1325, his son Muhammad Tughlaq Shah (1315-1351) appointed 'Ahmad Ayyaz as governor who continued till 1338, with Malik Mukbil the son of a musician, who had received the title of Khan Jahan Naib Bakhtiyar under him, first as deputy, then as minister, and finally, from about 1338, as governor, which

<sup>1</sup> On the 29th July 1296. <sup>2</sup> Elliot, *Muham. Hist.*, vol. III. pp. 225 ff.

appointment he held till 1347. This was a time of constant revolts and pillage, the weakness of the government tempted the discontented to plunder. Early in 1345, when near Baroda and Dabhoi with a convoy of treasure and horses for Dehli, Malik Mukbil was attacked by the foreign *Amirs* who had leagued with the Hindu chiefs, and was utterly routed and plundered. 'Aziz Himar, a depraved royal favourite from Dhar, who had treacherously put to death about eighty of the foreign *Amirs* on the mere ground of their being foreigners, and had thus provoked the revolt, immediately marched against the rebels, but was taken and put to an ignominious death. Muhammad Tughlaq then marched into Gujarat,<sup>1</sup> and with his wonted ferocity suppressed the revolt, sacking Surat and Kambhayat and putting to death most of the Muhammadan nobles of Bharoch with all other suspected persons. When he left for Devagadh to put down another rising there, one Taghl or Tagha, who had been a cobbler and slave of the general Safdar Malik Sultani, raised a fresh rebellion among the Gujarat nobles, seized Pattan, plundered Kambhayat, laid siege to Bharoch, and put to death Mu'izzu'd-din Nizamul-Mulk the governor of Gujarat and other officials.

This led to Muhammad Shah's immediate return, and he spent three rainy seasons in Gujarat in putting down the rebels and settling the country. Taghi had fled to Junagadh, and the second wet season (1348) was spent by the Sultan there, trying to reduce the Chudasama prince<sup>2</sup> of that place. Taghi escaped to Sindh, and Muhammad, after subduing the coasts and many petty chiefs, spent the next rains at Gondal, where he was taken ill and suffered much from fever. He then crossed over to Sindh in pursuit of Taghl, but died on reaching Thatta, 20th March 1351. Shortly before his death he had appointed Amir Husain bin Miran as governor of Gujarat with the titles of Malika'sh-sharq and Nizamul-mulk, but Firuz Shah on his arrival from Sindh, about 1364, dismissed him because he had not aided the imperial army with provisions on its disastrous march across the desert and Ran of Kachh. Zafar Khan, the son-in-law of Sultan Fakhru'd-din of Somtrganw, was appointed in his stead. The revenues of Gujarat, amounting to twenty million *tahkas*, were expended on refitting the royal army to return against Thatta, and Zafar Khan accompanied it. On his death in 1371, his eldest son Darya Khan succeeded to his fief, but seems to have lived mostly at court and ruled Gujarat by a deputy named Malik Ziau'l-mulk Malik Shamsu'd-din Aburja. Shamsu'd-din Damaghani having offered to the Sultan to increase the usual revenue by four million *tahkas*, 100 elephants, 200 Arab horses, and 400 slaves—children of Hindu chiefs and Abyssinians,—an offer was first made to Darya Khan to confirm him in the government if he would make this offer. Knowing who had made so extravagant a promise, he declined,<sup>3</sup> and Shamsu'd-din was put in his place. He quickly raised a rebellion in the province, and was slain and his head sent to Dehli in 1377.'

The next governor was Malik Mufarrih Sultani with the title of Farhatu'l-mulk Rasti Khan, and on the assumption of sovereignty by Nasiru'd-din Muhammad Shah

<sup>1</sup> Conf. Elliot, *Hist. Ind.*, vol. III. p. 260.

<sup>2</sup> The Muhammadan historians call him Khangar, but Khangar IV.—if we may trust the *Tarikh-i-Sorath*—died in 1333; and the prince now on the throne was perhaps Mokalasimha or Mugatsimha, 1345 to 1359.

<sup>3</sup> Be was put to death by Jaunan Shah Khan-i-Jahan in 1387.

<sup>4</sup> Elliot, *Muham. Hist.*, vol. HI. p. 324; Briggs's *Firishah*, vol. I. p. 455.



Tughlaq I I . in 1387, Malik Ya'kub Muhammad Tfaji, master of the horso, was styled Sikandar Khan and sent to supersede Malik Mufarrih. On arriving in Gujarat, however, the latter, at the head of the nobles, rose against him and slew him.

During the troubles that immediately followed no change was made, but in 1391, on the occasion of a second revolt of Farhatu'l-Mulk, Zafar or Muzaffar Khan, son of Wajihu'l-Mulk, was sent against him, and in an engagement at Jitpur near Kambha, a dependency of Pattan, Farhat was defeated and slain 4th January 1392. This Zafar Khan's father is said to have been a Hindu of the Tanka tribe of Rajputs,<sup>1</sup> a chief of Thasra in the Kheda district of Gujarat and named Sadharan, who was converted to Islam and took the name of Wajihu'l-Mulk, while his brother Sadhu was re-named Shamsheer Khan. Muzaffar Khan extended the Muhammadan power in Gujarat; exacted tribute from the chief of Jimagadh (1395); invaded Malwa and after various successes returned to Nahrawala in 1396; destroyed the temple of Somanatha; marched against the chief of Idar, and probably built the mosque there. Finally, favoured by the invasion of the Mughals under Saheb Kiran Amir Timur Gurgan, commonly known as Timurlang in 1398, Muzaffar assumed the position of an independent prince.

This hurried resume' of a century's history of Gujarat may suffice to show how little calculated the Musulman rule then was to foster any art or handicraft. It was a period of rapine and plunder and almost certainly of untold suffering. Yet we are not without monuments of this time. The great mosque at Bharoch, however, shows how they were erected: the Hindu and Jaina temples were torn down and their materials re-arranged to suit the wants of the destroyers.

In 1403, Muzaffar's son Tatar Khan is said to have seized his father and sent him prisoner to Asawal. Tatar then assumed the titles of royalty under the style of Sultan Nasiru'd-din Muhammad Shah, and collected an army to march against Dehli but was poisoned at Pattan by Shams Khan. His father was brought from Asawal by night and the whole army at once submitted to him (1404). At the request of the nobles he assumed royal honours as Muzaffar Shah. He then took Dhar and consolidated his power, but after an expedition, perhaps against Kachh, he died in July 1410 in the seventieth year of his age, not altogether without suspicions of having been poisoned by his grandson Ahmad whom he had already employed in a warlike expedition into Malwa.

After some struggles with his relatives and others, Ahmad Shah got securely established on the throne of Gujarat and reduced many hitherto almost independent districts, forcing on the inhabitants the Muslim religion.

In the first year of his reign (1410-11) he founded the city of Ahraadabad on the left bank of the Sabarmati river, near the old town of Asawal and probably on the site of Karnavati, founded by Karnadeva I. The fort, he erected round the site of an old temple of Bhadrakali—the terrific and bloody form of Durga;—and from this the fort still retains the name of "the Bhadr." As a strict Muhammadan he erected a mosque within it, constructed from the materials of the Hindu temples.

<sup>1</sup> Regarding the Tanka tribe, see Beames's ed. of Elliot's *Race' of the N.W. Prov'*, vol. I. pp. 109,114; Tod's *Rajasthan*, vol. I. pp. 103 ff. (Madras ed. pp. 94 ff.).

While his new capital was being built, Ahmad Shah was busy destroying the temples of the Hindus, forcing their chiefs to embrace Islam, carrying off their daughters, and consolidating his power. In 1415, he destroyed the temple at Siddhapur; in 1416, he marched against Dhar; and in 1419 he ravaged the lands round Songadh on the Khandesh frontier and built a fort with a mosque there. Next year he built the fort of Dohad on the Malwa border; and in 1427, that of Ahmadnagar, as a check on the ray of tadar. In 1431, he attacked Thanā, near Bombay, and took it. He was in fact almost continually engaged in war, and pressed his conquests as far as Kota and Bundi. In 1442<sup>1</sup> he died, after a reign of thirty-two years.

Under Ahmad Shah's successors Ahmadabad steadily rose to be the finest city in India. "The situation," says Abul Fazl,<sup>2</sup> writing towards the end of the sixteenth century, "is remarkably healthy, and you may here provide yourself with the productions of every part of the globe. There are two forts, on the outside of which is the town, which formerly consisted of three hundred and sixty puras (or quarters) but now (in 1590) only eighty-four are in a flourishing condition. In these are a thousand stone masjids, each having two large minarets and many wonderful inscriptions." Each mohalla or quarter, as Firishtah tells us,<sup>3</sup> had a wall surrounding it; the principal streets were sufficiently wide to admit of ten carriages abreast; and <sup>41</sup> it is hardly necessary to add," he says, "that this is, on the whole, the handsomest city in Hindustan and perhaps in the world."

Ahmad Shah was succeeded by his son Muhammad Shah Karim Ghiyasu'd-dunya wa-u'd-dm, stlyod Zerbakhsh or "Gold-bestowcr." Marching upon Champanir, the native chief called in the aid of Mahmud Khilji of Malwa, when Muhammad Shah prepared for flight. The nobles caused him to be poisoned and set up his son Jala' Khan as Qutbu'd-din Shah 12th February 1451. Mahmud Khilji now took Sultanpur, and marched into the Bharoch district and then by Nadiad to Baroda, which he plundered but was defeated by Qutbu'd-din at Kapadvanj after a sometime doubtful struggle, 1454. Qutbu'd-din next interfered on behalf of the Nagor chief against the Band, of Chittor, deprived the latter of Mount Abu which he bestowed on the Devra chief of Sirohi. He then besieged Chittor, but on the Rana promising to pay tribute he did not press the siege.

Qutbu'd-din died 24 May 1459 and was buried in the vault of his father Muhammad Sh&h. In his reign the buildings erected at Ahmadabad and still remaining are the mosques of Qutbu'd-din and Malik Shaban, the Kankariya lake, the tomb of Shah Ahmad Khattu at Sarkhej, the small shrine at Batwa, and Darya Khan's tomb.

His uncle Daud was raised to the throne but soon deposed because of his follies. Fath Khan, son of Muhammad Shah and grandson of Ahmad Shah by Bibi Moghlai, a youth of fourteen, was now elected (June 1459), with the title of Shamsu'l-Muluk wa'l-haq Nasiru'd-dunya wa'd-din Abu'l Fath Mahmud. He is usually stlyed B&garah or Baiqara, and was perhaps the greatest of the Gujarat kings. Twice he delivered Nizam Shah, the Bahmani sovereign, from the attacks of Mahmud Khilji. In 1467

<sup>1</sup>The *Tabaqat Akbari* says on the 4th Rabi'ul akhar 846; the *Tarikh-i Alfi* also gives 846; Briggs's *Firishah* has 4th Rabi'ul avval 847 or July 4th, 1448.

<sup>2</sup> Gladwin's *Ayeen Akbari*, vol. II. p. 63. <sup>3</sup> Briggs's *Firishah*, vol. IV. p. 14.

he attacked RAO Mandalik of Junagadh, and, after repeated invasions, reduced Sorafh to a province in 1472, governed by officers appointed by the king. At Junagadh, he erected the large mosque<sup>1</sup> and a palace, and renamed the town Mustafabad. During his absence from Ahmadabad, Malik Jamalud-din wa' governor of the city with the title of MuMfi? Khan, the samo who afterwards built the very beautiful private mosque that still goes by his name. Mahmud next invaded Kachh' and completely defeated the Sumra and Sodha chiefs, then he turned his arms against the pirates of Dwarka or Jagac, whom he defeated with great slaughter, took the fort, sent Bhimaraja prisoner to Ahinadabad to be hewn in pieces there, and destroyed the idol temples, building a mosque in their place. On his return he equipped a fleet at Gogha to chastise the pirates of the Malabar coast, and then went back to Ahmadabad by way of Kambhayat. In 1479 he sent an army to ravage the country round Champanir, and about the same time he founded the city of Mahmudabad on the Watrak river about eighteen miles south of Ahmadabad. In 1482 the Rawal of Champanir having killed one of Mahmud's officers who was making forays into his territory, war was declared against him. Sultan Ghiyasud-din Khilji of Malwa advanced to aid the Rawal, but Mahmud marched to Dohad to meet him and he retired. After a long siege, Champanir was taken in 1484 and the remains of the garrison put to the sword. Mahmud now built a wall round the town of Champanir at the foot of Pawagadh hill and named the place Afuhammadabad, which speedily rose to be a large and rich city. All that now remains of it, however, is portions of the wall, the fine large Jami' Masjid and other mosques and tombs built at this period, and now hidden away among trees and thick undergrowth.

After this, in 1487, he caused Ahmadabad to be surrounded by a wall and bastions, and in commemoration of the date of their completion he caused to be inscribed on the face of the fortification the sentence—

*i.e.*, "Whoever is within is safe";—the numerical values of the letters making 892, the Hijra date.

He planted the streets of the city with trees, adorned it and its suburbs with splendid buildings, and carefully fostered its trade and handicrafts. Among the buildings still left, belonging to this reign, are the Sarangpur Queen's mosque, Dastur Khan's, Muhafiz Khan's, Miyan Khan Chishti's, Achut Bibl's, and Sayyad Usman's mosques, parts of the Shah 'Alain and Batwa buildings, and Dada Harir's step-well and mosque. Ahmadabad at this period had attained to great wealth, size, and splendour; and though Champanir was a favourite residence of the king, and must have been largely peopled from the older capital, it did not diminish its importance. It had good streets, squares, and houses of stone and whitewashed brick with flat roofs.<sup>8</sup>

In 1506, the Gujarat squadron combined with the Turkish fleet and defeated the Portuguese off Chaul; and in 1508 Mahmud was able to secure for his nephew Mtran Muhammad 'Adil Khan Farukhi the throne of Khandesh. Mahmud died 22 Nov."1511,

<sup>1</sup> *Arch. Sur. West. Ind.*, vol. I I . p. 144 and pi. xxv.

<sup>2</sup> The Kuchh annals are deficient in dates, but this was probably in the time of Jam Kanyoji, whose capital was at Ajapur.

<sup>3</sup> Stanley's *Barbosa*, p. 58.

in the seventieth year of his age, and was buried at Sarkhej in the mausoleum of Shaikh Ahmad Khattft.

For the next half century or more, under his successors, Ahmadabad considerably declined, and never afterwards recovered its former greatness. Sultan Mahmud Shah I. was succeeded by his son Khalil Khan, whose mother was Rant Hirabai the daughter of a Rajput chieftain, Rana Nakha, who lived on the banks of the Mahi. He was forty-one years of age and assumed the title of Muzaffar Shah II. Medani Rai, the Hindu minister of Mahmud Khilji- of Malwa, attempting to dethrone his master and being aided by the Rana of Chittor, Muzaffar had to contend with both, and having captured Mandu in 1518, he reinstated Mahmud. The Chittor Rana, Sangram, however, again invaded Malwa and even Gujarat and had a second time to be resisted. During this reign the kingdom was prosperous and cultivation was greatly extended, especially in Jhalawad. Muzaffar died 17th February 1520.

He was succeeded by his son Sikandar Shah, who, after a reign of about three and a half months, was assassinated by Imadu'l-mulk Khush Kadam on 30th May, when his younger brother Nasir Khan was raised to the throne with the title of Mahmud Shah II. He reigned about throe months, when an older brother Bahadur Shah, returning from Jaunpur, deprived him of the kingdom, captured and executed Imadu'l-Mulk, and mounted the throne, 20th August 1526. His brother Latif Khan sought to deprive him of his rule, but was defeated and died of his wounds. Bahadur directed the construction of the fortress of Bharoch, and was almost constantly engaged in war. The Portuguese, who wanted possession of Diu, had to be watched and frustrated. He twice invaded the Dekhan in aid of the Khandesh and Berar rulers against Burhan Nizam Shah of Ahmadnagar; he subdued Malwa in 1531; annexed Viramgam and Mandal in Jhalawad, and Raisin, Bhilsa and Chanderi in Malwa; attacked Chittor but was bought off; and captured Ranthambor. Having offended Humayun of Dehli, however, the Mughal sultan attacked him just after he had captured Chittor in 1535 and defeated his army. Humayun, following up his first success, took Mandu and then Champanir and finally all Gujarat except the peninsula. Fortunately for Bahadur at this juncture Sher Shah revolted in Bihar and Jaunpur, and Humayun had to proceed to the north, leaving his brother Hindal Mirza, his uncle Mirza Yadgar Nasir, and other officers in charge of Gujarat. The Gujarat nobles<sup>1</sup> at once rose against the Mughals, and, with Bahadur at their head, they defeated Mirza 'Askari and the imperial armies near Mahmudabad and expelled them from the country in 1536. Meantime, Bahadur having had to court the aid of the Portuguese had granted them permission to build a factory at Diu, which they fortified. Repenting of his action he wished to expel them, but was inveigled into visiting the viceroy on board his ship, and while returning in his barge was barbarously slain, 14th February 1537, in the 31st year of his age.

During the next thirty-seven years, Gujarat was torn by factions, the chief nobles in turn setting up minors as puppet kings. The first of these was Miran Muhammad Shah II. Asiri, the nephew of Bahadur Shah, who died shortly after his accession.

<sup>1</sup> Gbasaafar Kokab, brother of Mahdl Qasim Khan, was imprisoned by Mirza 'Askari the governor of Ahmadabad, bat escaped to Diu and betrayed to Saltan Bahadur the schemes of 'Askari.—Blochmann's *Ain-i Akbari*, vol. I. p. 348.

The nobles then crowned Muhammad Khan, son of Latif Khan the brother of Bahadur, a boy of eleven years,—Darya Khan and Imadu'l-Mulk ruling in his name. The former, however, soon expelled Inadu'l-Mulk, but let Alam Khan Lodhi manage affairs, and he revolting, with the king's aid, finally overthrew Darya Khan, but was in turn driven out. About 1545 this Muhammad III. began to resume the lands granted to Rajput chiefs on his north-eastern frontier and to persecute the Hindus, thus provoking disturbances. Quarrels also rose among the nobles, owing to the king's partiality for low-born favourites; and in 1554 he was murdered by Burhan, one of his own servants.

The nobles, with I'tmad Khan the prime minister, now set up Qaaiu'l-Mulk with the title of Ahmad Shah II. (15th February 1554), pretending that he was the son of Prince Afraad Khan formerly governor of Ahmadabad; but—after a troubled reign of seven years, during which the intrigues and quarrels of the nobles weakened the state and left the king no real influence—he was found murdered at the foot of the palace wall, April 21st, 1561.

I'tmad Khan, the prime minister who had caused the murder of Ahmad Shah II., now set up a youth named Nathu, whom he styled Muzaffar Shah III., alleging that he was a posthumous son of Mahmud Shah. I'tmad Khan, however, provoked the other nobles by his assumptions, and the country was parcelled out among the Amirs and continued in a state of civil war. In 1571 the Mirzas sons of Husain of Khoraean having quarrelled with Akbar came to Gujarat and joined Changiz Khan, son of I'tmadu'l Mulk, a Turkish slave and one of the most powerful opponents of I'tmad Khan, who now marched on Ahmadabad and within eight miles of the city defeated I'tmad Khan Gujarat! and Sayyad Miran bin Mubarak, taking possession of the capital. I'tmad Khan fled with the king to Morasa, and after some further attempts to regain his power he invited the emperor Akbar, who was only too glad of a pretext for driving out the Mirzas and reducing Gujarat under his own imperial sway. He accordingly marched on Ahmadabad, which he took possession of on 20th November 1572, and thus put an end to the separate kingdom of Gujarat. Muzaffar Shah, who had abdicated in favour of Akbar, was sent to Agra, and subsequently placed in close confinement.

Gujarat was now again governed by viceroys appointed by the court of Dehli. Akbar's first governor was his foster brother Khan-i A'zam called Mirza Aziz Koka or Kokaltash, while to other nobles provincial commands were assigned. But no sooner had Akbar himself retired than the old Gujarat nobles, together with the Mirza Muhammad Husain, attacked the new rulers with such success that Akbar had to make forced marches to their relief, and,—defeating the rebels before Ahmadabad,—after only eleven days' stay, returned to Agra. Mirza 'Aziz Koka in 1575 retired into private life and 'Abdu'r-Rahim Khan, surnamed Khan Mirza,<sup>1</sup> son of Bairam Khan, and only about nineteen years of age, was made viceroy, but under the guidance of his deputy Wazir Khan. The administration, however, was unsatisfactory and Raja Todar Mai was sent to make a revenue settlement of the province, while Wajihu'l Mulk Gujarati was appointed *diwdn* to administer civil justice under the viceroy.

<sup>1</sup> Blochmann's *Ain-i Akbari*, vol. J. p. 334.

In the latter part of 1577, Shahabu'd-din Ahmad Khan was appointed viceroy, and began to strengthen his military posts and to settle the revenue, when his nephew Mirza Khan—sent against Amin Khan Ghori, who had continued to hold Junnagadh—was totally defeated by that chief and his ally the Jam of Nawanagar, while at the same time Muzaffar Shah III. having escaped from his confinement in 1578, arrived in Gujarat, and collecting a respectable army was joined by 700 or 800 Mughals at Khiri in Sardhar. I'tmad Khan Gujarati, again restored to favour, had just been appointed viceroy, when Muzaffar Shah took Ahmadabad in 1583, and then meeting I'tmad Khan and Shahabu'd-din, who had returned to assist, he inflicted a severe defeat on them. Qutbu'd-din Muhammad Khan, one of the imperial commanders,<sup>1</sup> now advanced from the Khandesh frontier by forced marches and threw himself into Baroda, where he was besieged by Muzaffar, and being induced by promises to come out to treat for peace, he was treacherously killed. Bharoch was also surrendered to Muzaffar, who was now reinstated king of Gujarat.

At the close of 1583 Akbar, a second time, sent Mirza Khau to Gujarat as viceroy. Muzaffar hastening from Bharoch met him at Sarkhej near Ahmadabad, where a pitched battle was fought 22nd January 1584, in which Muzaffar was entirely defeated and fled to Kambhat; he was again defeated by Mirza Khan at Nadol, and thence he escaped to Rajpipla. For these two victories Akbar bestowed the rank of Khankhanan on the viceroy. Muzaffar fled to Gondal, and after being cheated by Amin Khan Ghori of Junagadh out of two lakhs of *Mahmudis*,<sup>2</sup> by promises of aid, he was left to be hunted by the viceroy in the Barada hills. Thence he escaped, and after another defeat in Gujarat, again found refuge in Rajpipla.

In 1590 the Khankhanan, who had laboured for the prosperity of the country, was recalled and Isma'il Quli Khan appointed viceroy; but in a few months he was superseded by Mirza 'Aziz Kokaltash, for the second time governor. Muzaffar again returned to Sorath in 1591 and was joined by the chiefs of Nawanagar and Kachh<sup>3</sup> and Daulat Khan Ghori of Junagadh. The viceroy marched into the peninsula with a powerful army, defeated Muzaffar and the Jam; took and plundered Nawanagar; and laid siege to Junagadh, where Muzaffar and the Jam had fled for refuge; but he had to retire for want of grain. After seven or eight months the viceroy again marched against Junagadh and, binding the Jam to provide supplies of grain, after a siege of three months, the garrison surrendered. Muzaffar had now taken refuge at Dwarka and on being pursued he escaped to Kachh, where the chief delivered him up to a force sent to secure him. On the way to the viceroy's camp at Morbi, Muzaffar cut his throat with a razor, and his head was then cut off and sent to the imperial court by the viceroy. A'zam Khan was now summoned to court 1592, but his friends representing to him that Akbar was displeased with him and was seeking an opportunity to imprison him, without leave or notice he set sail with his family for Makka 13th March 1594, 0.s.<sup>4</sup>

<sup>1</sup> He belonged to the Atgah Khail and founded several mosques, ac. at Lahor.

<sup>2</sup> The *Mdkmudt* and *Changizi* were about equal, but varied in value from about 7½ to 11 minaa, that is from 19 to 28 *datn'* or from 47 to 79 *tankhas*. At the rate of 20 *dams* or 50 *tankhaa* to the *Mahmndi*, the sum obtained from Musaffer by Amin Khan would be equal to about 1,00,000 rupees.

<sup>3</sup> Rao Bharmal (A.D. 1686-1031) son of Khangar.

<sup>4</sup> The Hijra date given by other writers is 1st Rajab 1002. He returned to Virawal in the beginning of 1003, and was made governor of Bihar.

In 1595 Sultan Murad Mirza second son of Akbar was sent as viceroy, but going soon after to the Dekhan, Suraj Singh was appointed deputy in Gujarat and defeated Bahadur, son of the late Muzaffar Shah, who had excited a rebellion. Murad Mirza having died 1st May 1599, Mirza 'Aziz was appointed for the third time, and sent Shamsu'd-dfn Husain as his deputy to Ahmadabad. In 1602 he made his eldest son Shadman his deputy; and on the accession of Jahangir, Oct. 16th, 1605, Qulij Khan was appointed to Gujarat, but he did not join the appointment, allowing Aziz Koka to act till the latter was transferred to Lahor in 1606. Then Sayyid Shaikh Farid Murtaza Khan-i Bukhari was put in charge of the province. Almost his only act was to repair the fort of Kadi about 27 miles north-west from Ahmadabad. His relatives oppressed the people and disturbances broke out among the native chiefs and forces bad to be sent from the north to suppress them. In 1609 Mirza 'Aziz Koka was again made viceroy but remained at court sending his son Jahangir Qut Khan as his deputy, and after two years was succeeded by 'Abdullah Khan Bahadur Firuz-Jang as 13th viceroy, with Ghiyasu'd-din as his minister, and with orders to avenge a recent inroad by Malik 'Ambar Habshi governor of Daulatabad. This was unsuccessful, and in 1616 he was sent a second time with the prince Shah-Jahan, when Malik 'Ambar gave up most of the places taken from the Mughals, and most of the other Dekhan princes submitted. On his return to Dehli, Shaikh Hassu Muqarrab Khan was appointed to the government, with Muhammad Safi as his *diwan* but he gave no satisfaction and was recalled. Jahangir visited Gujarat in person and hunted elephants in the Dohad and Champanir forests, but did not enjoy the climate of Ahmadabad.<sup>1</sup>

The successive viceroys after this were as follows:—

Prince Khurram, afterwards Shah Jahan who built the Shahi Bagh, 1616.<sup>2</sup>

Sultan Dawar Bakhsh surnamed Mirza Bulaqi, son of Sultan Khurso, 1622, with Khan 'Azim Mirza Aziz Kokaltash as adviser.<sup>3</sup>

Khan Jahan deputy viceroy, sent by Shah Jahan to the emperor, and Muhammad San, styled Saif Khan acted, with Yusuf Khan as minister, 1624.

Sher Khan Tar, with Khwajah Haiyat as minister, 1627.

Islam Khan, with Khwajah Jahan as minister, 1632.

Baqir Khan, Riayat Khan being minister, 1632.

Sipahdar Khan, foster-brother of Aurangzib,—Riayat Khan continuing as minister, 1633.

Saif Khan, 1635.

Mir Muhammad Baqir with the title of 'Azam Khan,<sup>4</sup> end of 1635, with Riayat Khan and afterwards Mir Muhammad Sabar as ministers. In his time the viceregal residence (now used as the Jail) was built. It was during his governorship that the

<sup>1</sup> Jahangir disliked Ahmadabad and abused it heartily.—Elliot's *Muham. Hist.* vol. VI. p. 358; conf. Douglas's *Bombay and Westn. India*, vol. I. pp. 301.

<sup>2</sup> Sir Thomas Roe's *Journal*, ch. ix.

<sup>3</sup> This noble, so often in authority in Gujarat, died at Ahmadabad in 1624, and was buried close to his father in 'Azim Khan's mausoleum at Dehli, where a splendid marble monument was erected over his tomb,—called *Chaunsa'th Kambh* from its sixty-four pillars.

<sup>4</sup> He was the brother of 'Asaf Khan Ja'far Beg, who held the post of *Wazarat* under Jahangir. They were natives of Qazvin in Persia. 'Azam Khan, born 1575, was at different times governor of Bengal, Allahabad, Gujarat, and Jaunpur—at the last of which he died, 1049. Conf. *Voy. de Olearws* (Paris, 1659) torn. I. I. p. 148, 150.

Sieur de Mandelslo visited Gujarat, and while he gives a glowing picture of the pomp and wealth of 'Azam Khan, he testifies to the oppression by which it was supported and the coarse cruelty of the governor.<sup>1</sup>

Mirza 'Isa Tarkhan, 1642, with Muizu'l Mulk as minister.

Prince Muhammad Aurangzib, 1644, with the same minister.

Shaishta Khan, 1847 ; and in 1648, Hafiz Muhammad Nasir as minister.

Prince Muhammad Darah Shikoh, and in 1651, Mir Yahya as minister.

Shaista Khan, a second time, 1652.

Prince Muhammad Murad Bakhsh, 1654, with Dianat Khan, and then Rahmat Khan as ministers.

Qasim Khan, 1657.

Shah Nawaz Khan Safavi, father-in-law of Aurangzib, 1659.

Jaswantsingh of Jodhpur, 1659.

Mahabat Khan, 1662. In his time Jean de Thevenot (1633-1667) visited Ahmadabad, which he describes as a league and a half in length, including the suburbs, which must have extended a good way to the south and south-east.

Bahadur Khan Khan Jahan, 1668.

Jaswantsingh, a second time, 1671.

Muhammad Amin Khan Umdatul Mulk, 1674.

Muhammad Amin Khan, son of Muhammad Sayyid Mir Jumla, 1678,—died at Ahmadabad, 15th May 1682.

Mukhtar Khan, 1683.

Prince Muhammad 'Azam Shah, 1686; but immediately after Kartalab Khan.

Prince Muhammad, son of Aurangzib, a second time, 1703.

Ibrahim Khan, 1705,—'Abdu'l Hamid Khan acting till his arrival; the Marathas attacked and defeated the Musalmans at Batanpur, and again at Baha Piyara ford on the Narmada, and then retired.

Prince Muhammad Bedar Bakht, 1705, during whose time the country was much disturbed. Ibrahim Khan was then ordered to join his government, which he did in 1706.

Immediately after Aurangzib's death in 1707 the Marathas under Balaji Visvanath invaded the province by way of Jhabua and Godhra, where they were ineffectually opposed by Morad Bakhsh, and advanced by Munda and Nadiad towards Ahmadabad, but were bought off by a tribute of Us. 2,10,000, and withdrew. On prince Muhammad Mu'azzam Shah acquiring the throne of Dehli as Bahadur Shah in June 1707, Ibrahim Khan went to Dehli and resigned his office.

Ghaziud-din Khan Bahadur Piruz Jang was appointed to succeed Ibrahim Khan in 1703; and in 1709 Shariat Khan, brother of 'Abdu'l Hamid Khan, was appointed minister in place of his brother who was made chief Qazi. This viceroy died in 1710. Amanat Khan, governor of Surat, was appointed deputy viceroy in 1711 with the title of Shahamat Khan. The Marathas again invaded Gujarat when Shahamat Khan

<sup>1</sup> *Voyage*, torn. II. pp. 147 ff.

<sup>2</sup> The builder of a large mosque on the banks of the Jatna, to the west of Allahabad fort, completed in A. H. 1056 (A. D. 1646) and destroyed in 1857. By his injustice while governor of Bengal, he provoked a war with Job Charnock. He died in 1694.



ordered Sayyid Ahmad Gilani governor of Soratfi to aid him, and meeting the Marthas at Anklesvar he defeated them.

On the death of the emperor in 1712 Asafu'd-daula Asad Khan Bahadur was appointed viceroy by his son Abu'l Fath Maghru'd-din Jahandar Shah, the new Sul(an, with Muhammad Khan Beg as deputy.

Shahamat Khan was appointed viceroy in 1713, but early in 1714, he was superseded by—

Daud Khan Parnii, in whose time many of the Hindu bankers of Ahmadabad were plundered by the Musalmans.

In 1715 Maharaja Ajitsingh of Marwar was appointed viceroy, and his son Abhayasingh governor of Sorat-h.

In 1716 Samsamu'd-daula Basarat Jang Bahadur was the next viceroy, with Haidar Quli Khan as deputy.

In 1719 Maharaja Ajitsingh was again made viceroy by the Sayyids who had set up the latest eulfans at Dehlf. Pilaji Gaikwad now invaded Gujarat and defeated the imperial troops, and soon after established himself at Songadh. The imperial power was now doomed. In 1720 Ajitsingh sent Anupsingh Bhandari as his deputy to Gujarat.

In 1721 Haidar Quli Khan,—who together with Muhammad Amin and Sa'adat Khan had freed the emperor from the power of the Sayyids,—was appointed viceroy with the title of Muizu'd-daulah Haidar Quli Khan Bahadur Zafir Jang, and Masum Quli Khan received the title of Suja'at Khan Bahadur and the post of deputy viceroy. The people of Ahmadabad immediately attacked the palace of the vile Anupsingh in the Bhadr and he escaped with difficulty. Shuja'at Khan attacked the house of Nahar Khan who had been Ajitsingh's minister, but on his paying a lakh of rupees he was permitted to leave the city. Shuja'at Khan next interfered with the Babis,—obliged Muhammad Khan Babi, governor of Kheda, to pay him Rs. 10,000; Qasam 'Ali Khan, one of the viceroy's officers having been killed at Pi(-hapur, he burnt the town ; after exacting tribute in Sorath, he passed into Kachh, defeated the chief, and agreed to receive a tribute of 675,000 *mahmudis*— about three and a quarter lakhs of rupees. In 1722 Haidar Quli Khan took up the viceroyalty in person, but, showing signs of independence, he was quickly recalled.

Jumlatu'l Muluk Nizamul Muluk was appointed to succeed Haidar Quli Khan, and directed Safdar Khan Babi to act as his deputy and Hamid Khan as minister with Momin Khan as governor of Surat. Pilaji Gaikwad defeated Momin Khan in 1723 and levied contributions on, and overran the country round Surat; Kantaji Kadam Bande also invaded the province on the Dohad side. This was the first time the Marathas imposed a regular tribute in Gujarat.

Mubarizu'l Muluk Sarbuland Khan Bahadur Dilawar Jang was in 1723 appointed viceroy in place of the Nizam who had without leave, gone to the Dekhan. He made Suja'at Khan his deputy. He was at first opposed by Hamid Khan the uncle and deputy of the Nizam, but the latter was obliged to withdraw to Dohad whence, in concert with Kantaji Kadam Bande, at the instigation of the Nizam, he marched on Ahmadabad, defeated Shuja'at Khan at Mota Medra six miles from the city, and slew him, 1724. The Marathas now proceeded to collect their one fourth (*chauth*) and one tenth (*sardeshmukhi*) shares of the revenue. Hamid Khan was practically independent but

being opposed by Rustam 'Ali Khan, governor of Surat, both parties engaged the aid of the Marathas, and in the battle of Aras, Hamid Khan was defeated and the treacherous Marathas on each side plundered the camps of their allies. They afterwards attacked and defeated Rustam 'Ali, and made an arrangement with Hamid Khan. Mubarizu'l Mulk was then sent from Dehli with a strong force against both Hamid Khan and the Maratha', 1725. War continued and the country was plundered by all parties—the Peshwa contending with Pilaji Gaikwad for the Maratha influence in the country.

Abhayasirmha Maharaja of Jodhpur was appointed 54th viceroy in 1730, but was opposed and twice defeated by Mubarizu'l-Mulk and had to purchase the surrender by him of Ahmadabad. Abhayasirmha effected the assassination of Pilaji Gaikwad at Dakor, and then recovered Baroda in 1732, and going to court the following year, left Ratnasingh Bhandari as deputy viceroy. Rivalries and contests still harassed and desolated the country.

In 1737 Momin Khan was appointed fifty-fifth viceroy with the title of Najmu'd-daulah Momin Khan Firuz Jang, and was quickly forced to ally himself with the Marathas against the supporters of his predecessor, who was ostensibly re-appointed viceroy, while Momin Khan was secretly instructed to oppose him. On his partial success he was again appointed viceroy in 1738, and the contests were continued between him and the Marathas till his death in 1743. After a time his son Muftakhir Khan was appointed viceroy with the title of Momin Khan but was powerless to act against his rivals. The following year Fakhru'd-daulah Fakhru'd-din Khau Shuja'at Jang Bahadur was installed in his room, and in 1748 Maharaja Vakhatsingh, brother of Abhayasingh was appointed, but never took up the appointment. Taking advantage of the absence of the governor in the north, Raghunathrav joined Damaji Gaikwad and marched on Ahmadabad, 1753, but Jawan Mard Khan, hearing of this, returned by forced marches and energetically defended the city : finally a treaty was arranged and the city given up: the suburbs were not repopulated, disorders increased, and the population was oppressed by the Marathas, who also seized on the mosques and destroyed many of them for the materials with which to erect other buildings. In 1755 the rains were very heavy and many parts of the city walls fell down. Momin Khan learning of this marched from Kambhat and retook the city. The Peshwa and Gaikwad combined to retake it and after a long siege Momin Khan capitulated, April, 1757. In 1760 the Maratha power was finally established in Gujarat; the Gaikwad and Peshwa divided the revenues.

In 1780 a British force under General Goddard acting in aid of Fath Sing Gaikwad against the Peshwa took Ahmadabad by storm. It was restored to the Peshwa in 1783, but from about 1799 till 1814 the revenues were farmed by the Gaikwad. Then it was resumed by the Peshwa and his officers, anxious to collect money, extorted it by every process of oppression<sup>1</sup> for about three years. In 1817 it was ceded to the Gaikwad on an annual rental of four and a half lakhs of rupees, and shortly after it was arranged to hand it over to the British, partly in lieu of payment of a subsidiary force and partly for an exchange of territory near Baroda.

<sup>1</sup> Hamilton, *Deic. of Hindustan*, vol. I.'pp. 097, 698.

## CHAPTER II.

## MUHAMMADAN ARCHITECTURE IN BHAROCH.

**T**HE first to draw attention to the Muhammadan Architecture of Gujarat was Mr. James Forbes in his *Oriental Memoirs*. He visited Ahmadabad in 1781, and with his account of its buildings he gave a drawing of the facade of the Jami' Masjid, showing the minarets, which were afterwards thrown down in 1819. In 1830, Capt. J. M. Grindlay published an aqua-tint view of the great tomb at Mahmudabad in his *Oriental Scenery*. Kinloch Forbes, in his *Ras Maid* (1856), gave a view of Suja'at Khan's mosque, but did not enter into any account of the Muhammadan buildings of Gujarat, and it was not till 1866 that any adequate representation was published. In that year was published, under the patronage of Seth Premchand Rayachand, a quarto volume containing 120 photographs of the *Architecture of Ahmedabad*, with historical and architectural notes by Sir Theodore C. Hope and Mr. Jas. Fergusson—a volume which for the first time gave to the world some adequate idea of the wealth of artistic and architectural work there is at AhmadaMd. The work sold rapidly, but, as the photographs were produced by the silver printing process, they have long ago begun to fade, and copies have ceased to be procurable.<sup>1</sup>

But though Ahmadabad itself—from being so long the capital of the Musalman power in Gujarat—contains more of their remains, the other large cities, such as Bharoch, Pholka, Kambhat (Cambay), and the now deserted Champanir, present examples—many of them *older*—which, though less known, are quite as deserving of notice. It is these that are illustrated in the present volume.

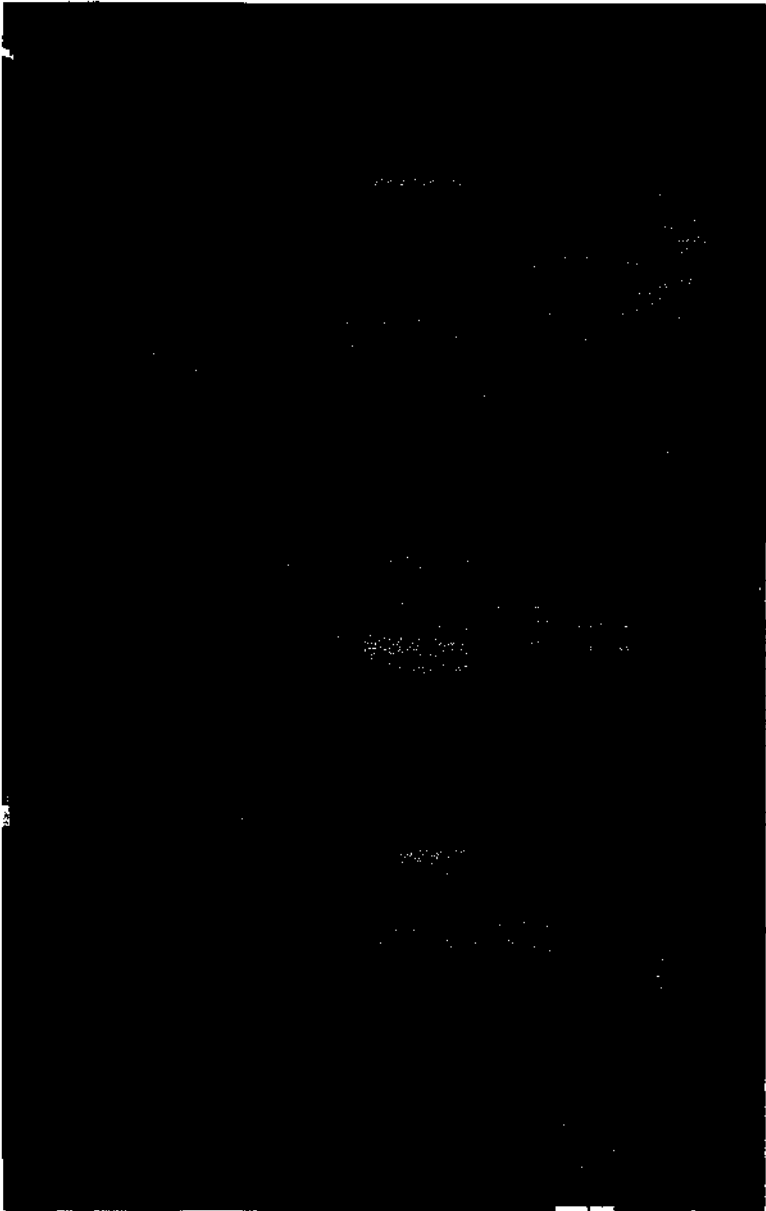
Bharoch, on the Narmada, is one of the oldest cities in Western India.<sup>2</sup> In Sanskrit geography it is known as Bharukachchha, and to the Alexandrian Greeks as Barugaza—a great seaport with which, chiefly, the commerce of the Red Sea was carried on.<sup>3</sup> It is said to derive its name from an early colony of Brahmans of the school of Bhirigu who settled here, and are still represented by the Bhargavas.

Probably early in the raids begun by 'Alau'd-din Khilji in 1297, the city of Bharoch fell into the hands of the conquerors. They destroyed the Hindu temples, and probably, as tradition relates, on the site of one of them, founded the Jami' Masjid, building it chiefly of the materials of the Hindu and Jaina shrines (see Plate II.). On the capture of Bharoch in 1803, some of the English troops were quartered in it, and it does not seem to have been used for worship since. It has now fallen into decay, is very dirty, and seems to be used only by Muhammadan mendicants as a rest house where they cook their food, with the result that the beautiful carved ceilings are so blackened with soot that it is

<sup>1</sup> For the architecture of Ahmadabad, see also Ferguson's *Ind. and East. Architecture*, pp. 526-531; my *Notes on a Visit to Gujarat in December 1860* (Bombay), and *Photographs of Architecture and Scenery in Gujarat and Rajputana* (London: Marion & Co., 1374); Rousslet, *Vlndedes Rajahs* (1875), pp. 145-152.

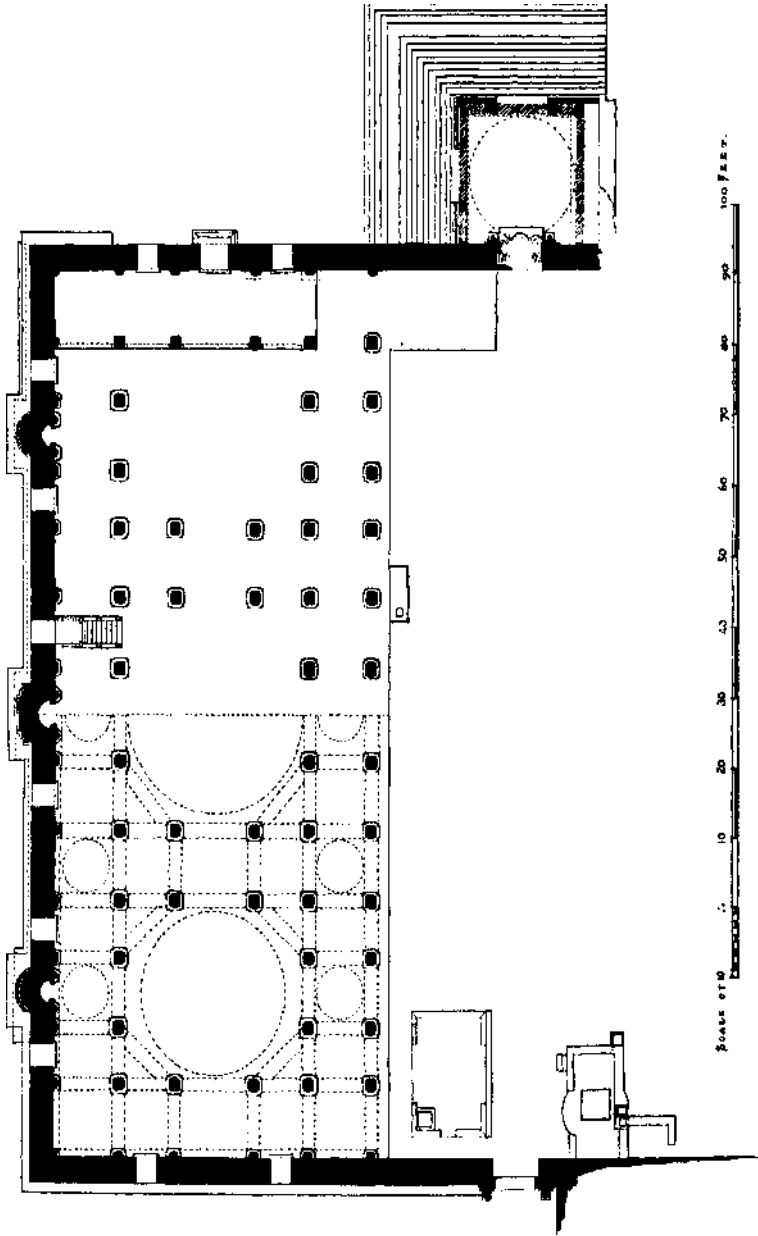
<sup>2</sup> Lat. 21° 42' N., long. 73° 2' E.; population (1801), 40,168.

<sup>3</sup> Ptolemy, *Geoff.*, tib. VII., c. i, 62; VIII., xxvi, 12; *Periplus Mar. Eryth.*, §§ 14, 21, 27, 32, 42-45, 47, 49, 50, 52; Strabo apparently mentions it under the name Bargose,—*Geog. lib. XV.*, e. i, 78. *Conf. Arch. Sur. Hep. W. Ind.*, vol. IV. p. 96; *Jour. Amer. Or. Soc.*, vol. VII. p. 33; *Asiat. lies.*, vol. IX. p. 184; *Bhag. Purdna*, VIII. IS, 21; *Brih. Sanhita*, V. 40; XIV. 11; XVI. 6; Beal's *Si-yu-ki*, vol. II. p. 259.





BHARUCH : PLAN OF THE JAMI MASJID.



100 FEET.

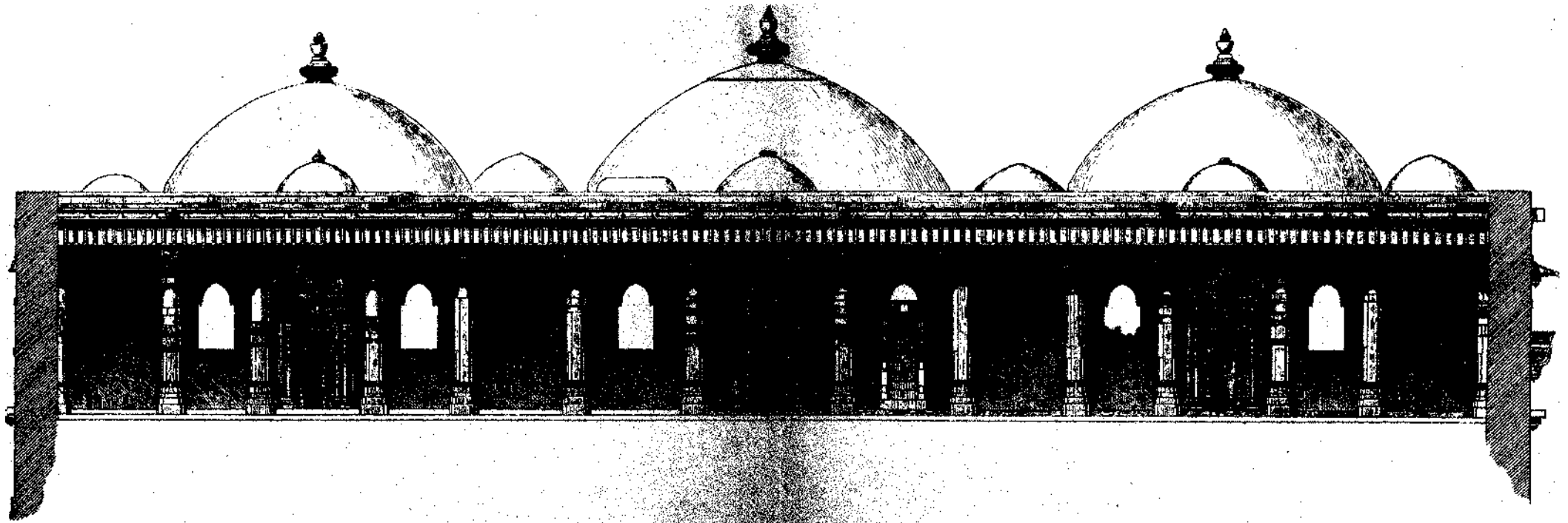
J. P. ...







BHAROCH : FACADE OF JAMI MASJID.



J. Burgess, L.L.D. draw.

SCALE OF 1" = 10 FEET

H. Cowper, engr.



scarcely possible to recognise the wonderful richness and variety of their patterns—probably unequalled in India.

The mosque is 126½ feet long inside and 52 feet from the front of the facade to the back wall (see plan on Plate III.). The roof is supported by forty-eight pillars, in two rows of twelve each in front and one at the back, with two broken rows of six each supporting the sides of three domes—the central one about 30 feet in diameter and the side ones about 23 feet each. There are also seven small domes, of about 8 feet diameter each, over the alternate spaces in the front aisle, and the same in the back one (elevation, Plate IV.). Along the walls, are twenty-four pilasters, or attached shafts corresponding to the rows of pillars. The pillars, it will be observed, are not spaced equally apart, but the second and fourth spaces from each end are 8 feet between the centres of the pillars, the sixth or central pair are 13' 3", and all the others 10' 1½" between centres. In the rows across, too, the central pair are 12' 8" between centres, the back and front 10' 1½", and the intermediate spaces 9 feet. Thus the area to be covered by the central dome is 31' 9" by 28' 10", and those by the other two each 28' 10" by 24' 4"; the irregularity, however, is got over by the aid of the Hindu brackets, and by variations in the projections of the lintels forming the octagon from which each dome has to rise. The smaller spaces have been roofed, not quite symmetrically, by slabs and small domes, torn from some beautiful Jaina or Hindu temple; and when the stock of these was exhausted, plain sandstone slabs were resorted to for coverings to the remaining compartments.

Of these very remarkable roofs, the best are reproduced in the thirteen examples on Plates X. to XVI.,—six being from the smaller domes. The sections attached to several of the more complicated will make the relief more 'intelligible: description is quite impossible.

The pillars, as will appear from Plates I I. and V I I., have also been taken from Hindu temples. Inside, they are 14 feet 7 inches high, including the brackets; and a bold drip projects over the row in the front of the mosque. Two examples from the inner ones are given on Plate V I I., which clearly indicate their origin: the animal figures of course have been mostly hewn out from the ornamentation.

In the back wall were six windows of perforated stone, now all destroyed, except fragments in two of them. In each end wall were also two, and a balcony window in addition, in the north end.

In the back wall, opposite each of the larger domes, are three *Mihrdbs* or prayer *Qiblahs* of marble, the portions above the cornice, carved in a style quite different from what is usual in Gujarat mosques—perhaps a little too heavy for good taste, but not inappropriate. The central one differs slightly above from the other two in order to provide a proper panel for the usual inscription. It is represented, with plan and section in Plate V I I I., and Plate I X. illustrates the beautiful and rich detail of the side *Mihriabs*: these drawings will explain their form and ornamentation better than any description. The inscription consists of usual formulæ only, without a date. The recesses are semicircular and have a large rosette in the upper part,—above which is the carved half-dome that roofs in the apse.

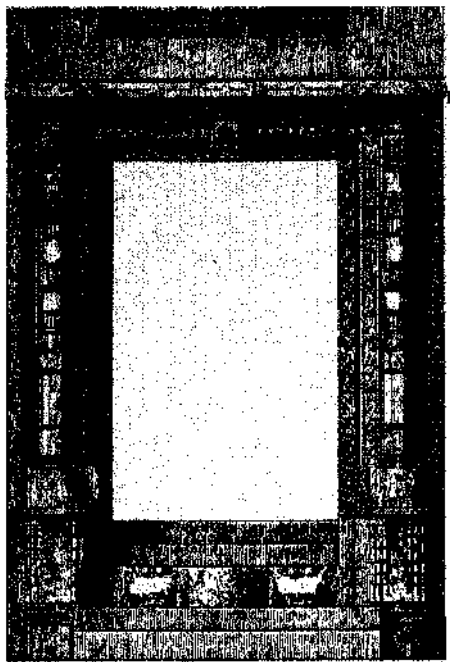
The courtyard, now in a very dirty condition, had entrances in the north and south walls,—that on the south having a portico on a raised platform, supported by ten columns and two pilasters. The marble door from this into the court (Plate V.) is

plainly from a Jaina temple, with the Jina as a cognizance still recognisable on the lintel, though most of the other figures are obliterated. Over the cornice are a few fragments of an Arabic inscription in high relief, but too much obliterated to be deciphered.<sup>1</sup> The general style of this door, of purely Hindu workmanship, when compared with many of the following plates representing similar work executed under Muhammadan supervision, will help to show the continuity of the art of the Hindu, under the direction of his Muslim conquerors. It may even be remarked in the details of the *Mihrdhs*, Plates VIII. and IX.

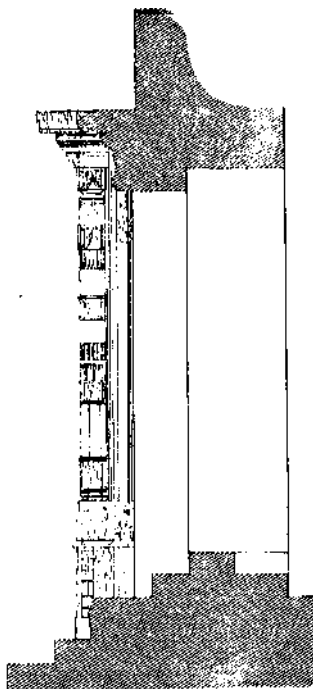
Plate VI. gives the back, or street view of the masjid, showing that the floor of it is considerably above the street level, and that it has cellars beneath. The backs of the *mihrabs* and the windows break the wall at the mosque level.

In the court in front is the indispensable tank for ablutions.

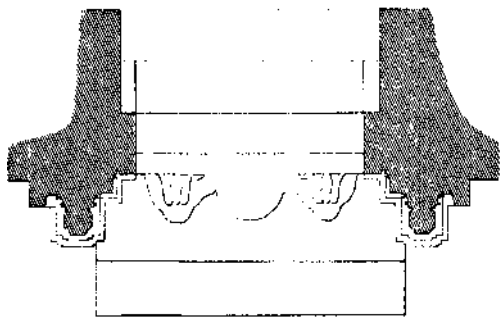
If the last *signs* be the remainder of the figures 701, it might indicate the date of the mosque as A.1). 1302.



ELEVATION



SECTION



PLAN

SCALE OF 10 1 2 3 4 5 6 7 8 9 10 FEET.



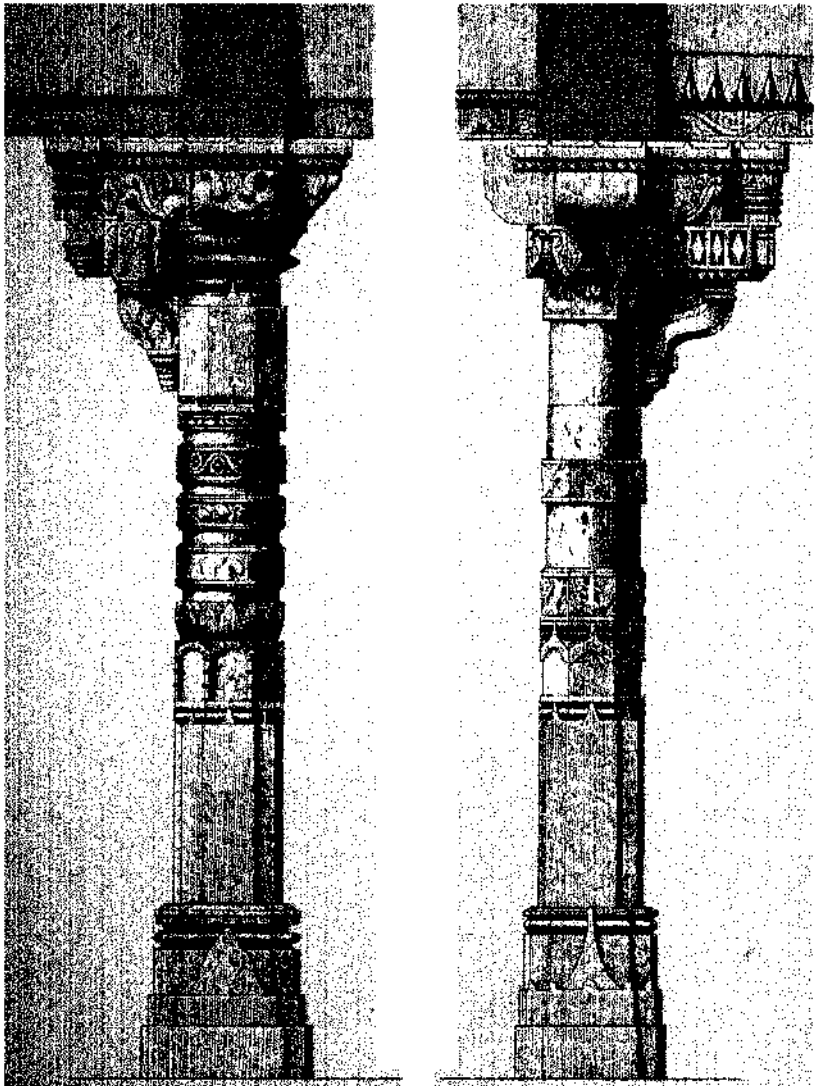




BHAROCH CAMI MASJID FROM THE NORTH-WEST





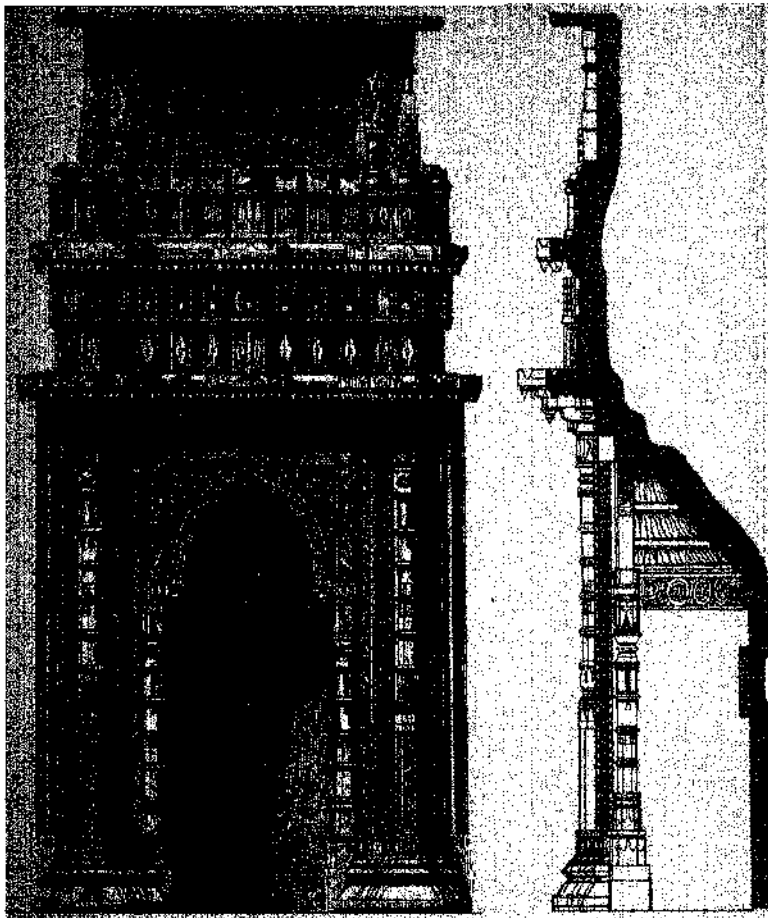


SCALE OF 1 2 3 4 5 6 FEET.

J. Dargam, del.

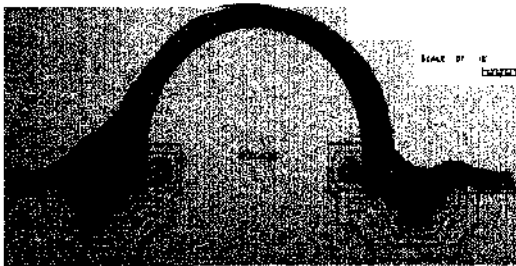
R. Coomra, sur.





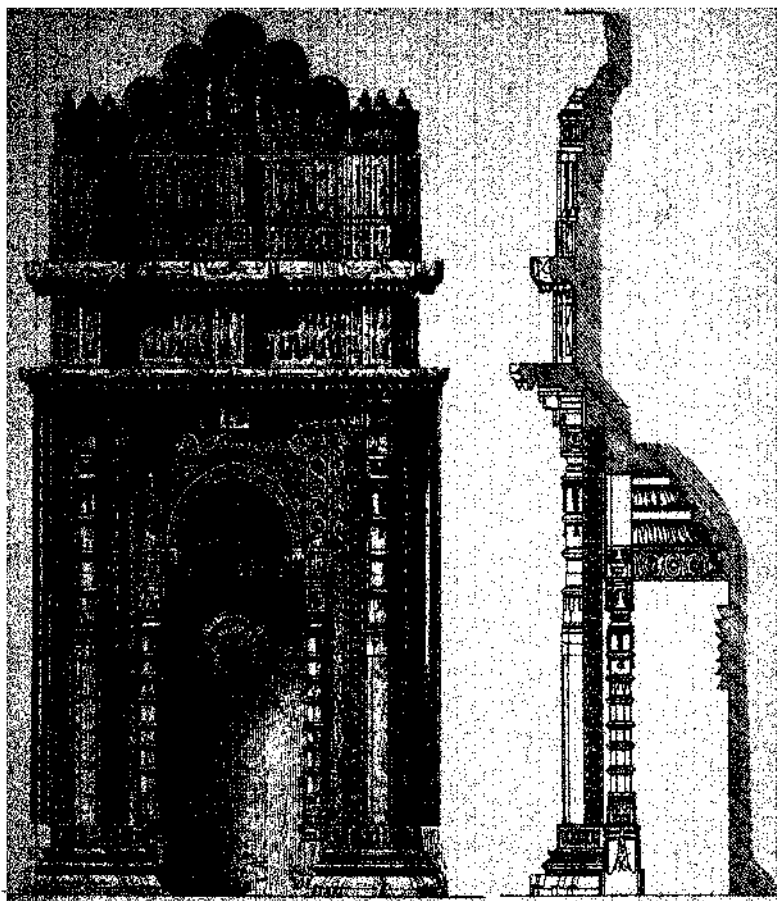
ELEVATION

SECTION



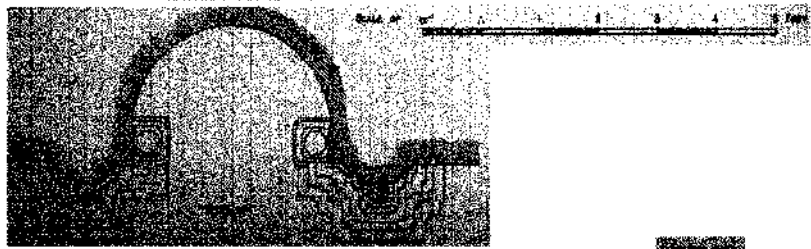
SCALE OF FEET  
0 1 2 3 4



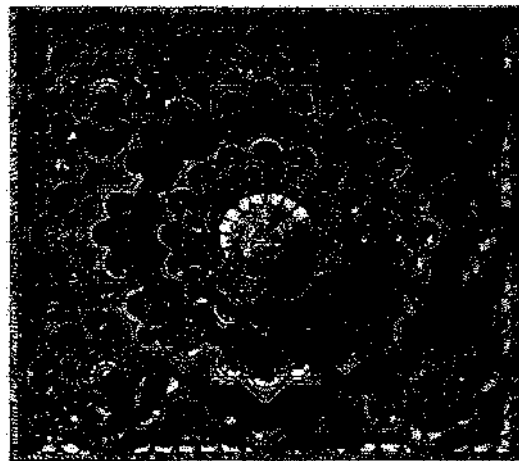
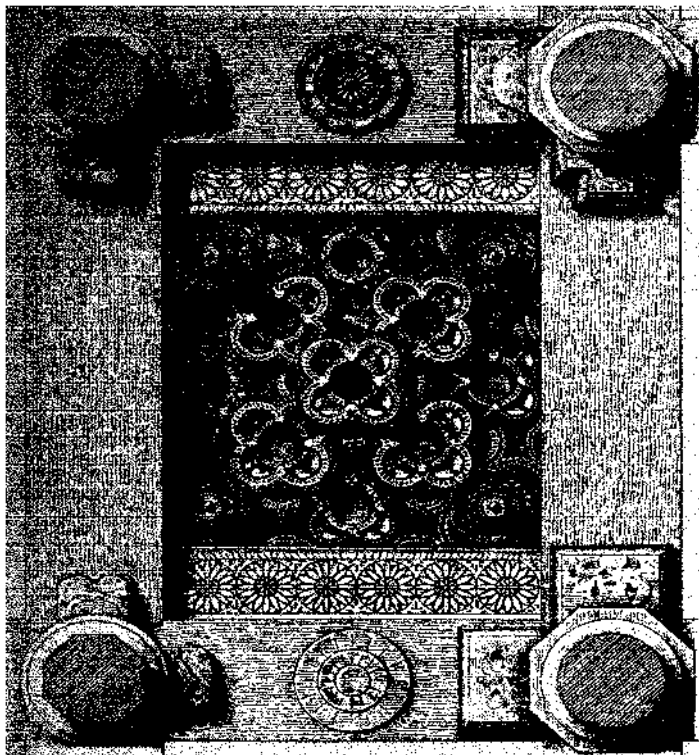


FRONT ELEVATION

SECTION



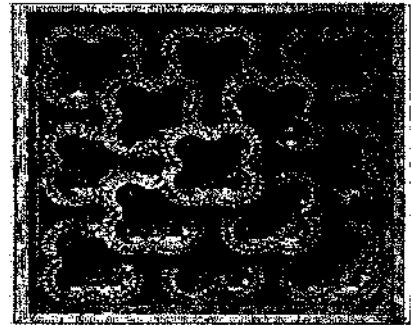
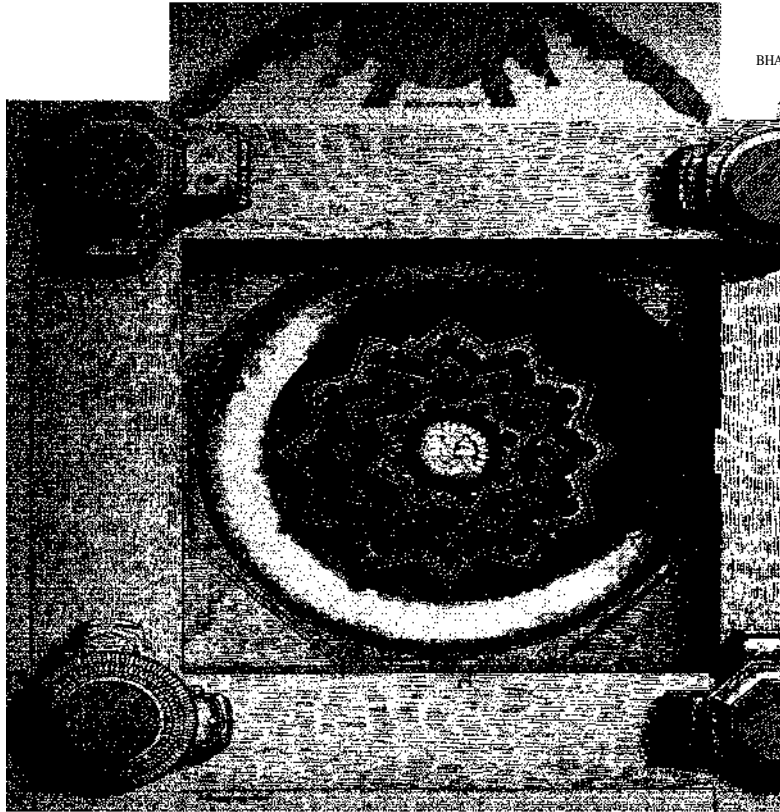




SCALE OF 1/2" = 1' 0" 1 2 3 4 5 6 7 8 9 10

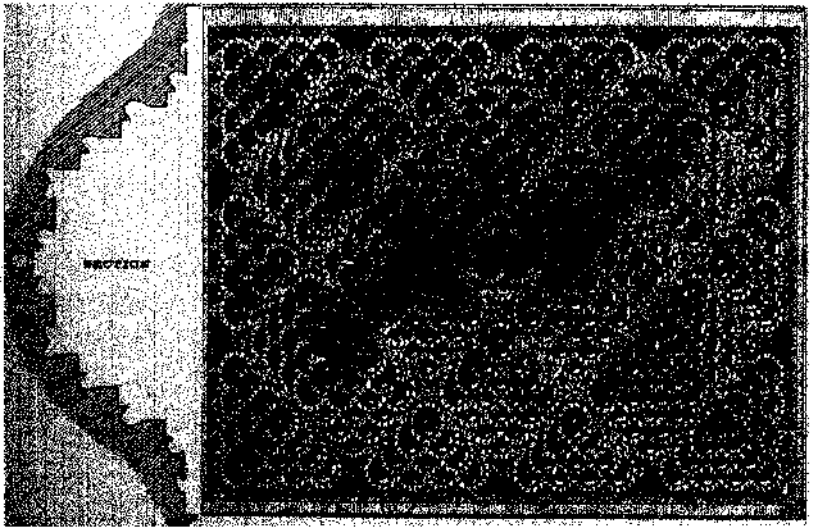
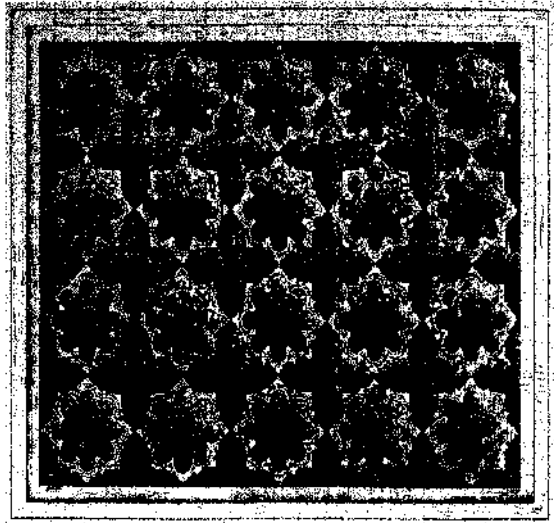






SCALE OF 0 1 2 3 FEET



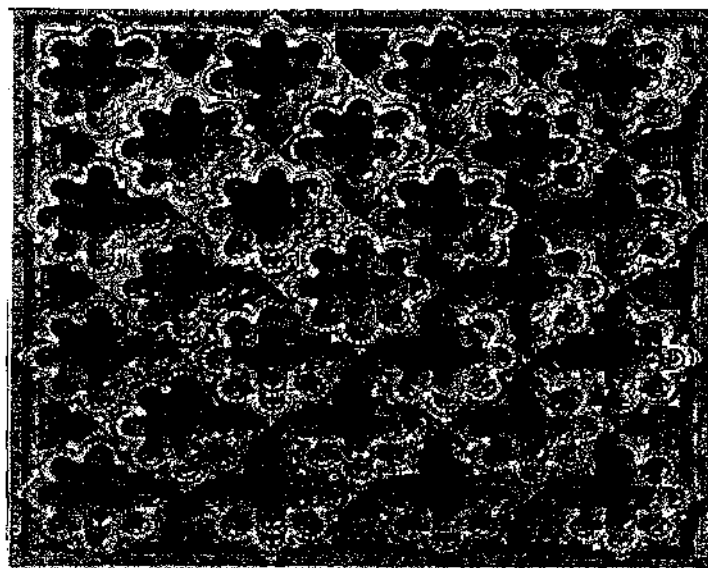
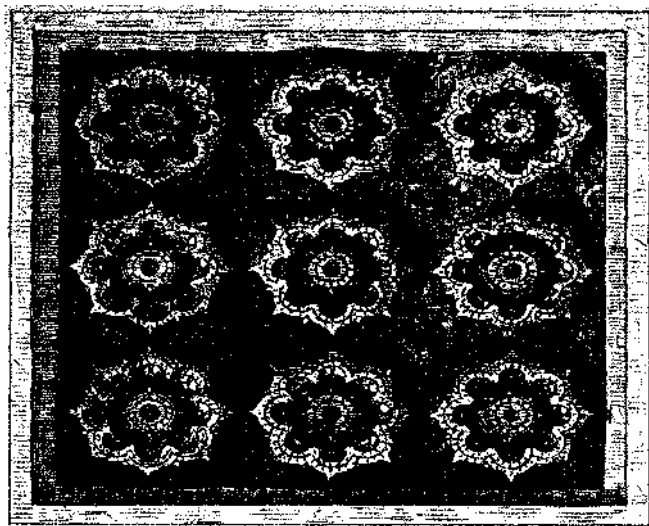


SCALE OF 12" 10 FEET.





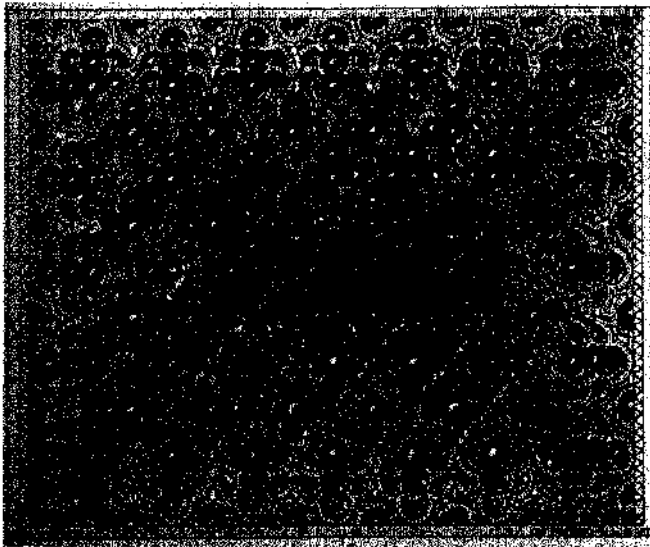
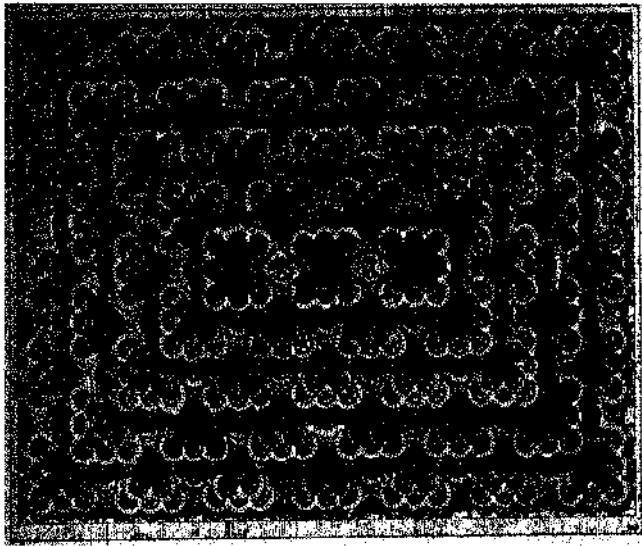
BHARUCH JAMI MASJID : CEILING PANELS.



SCALE OF 12 FEET.

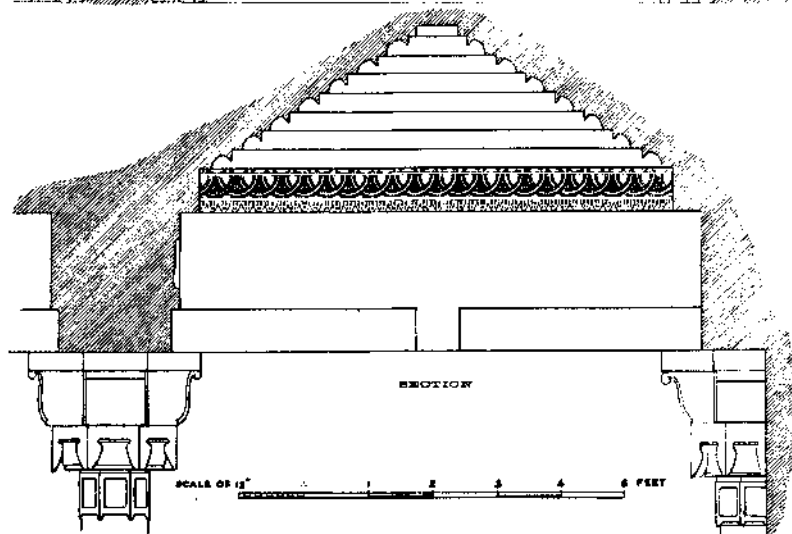
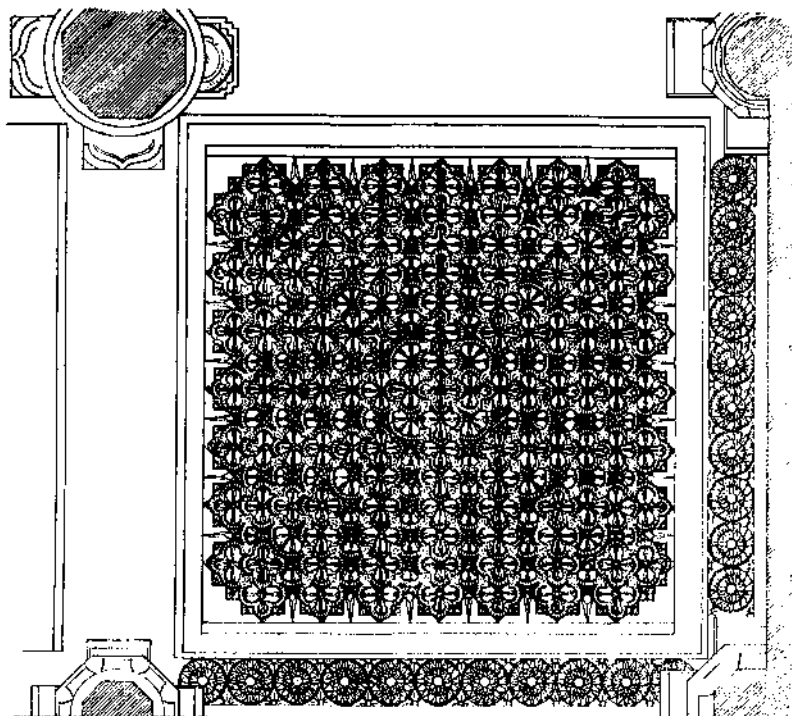














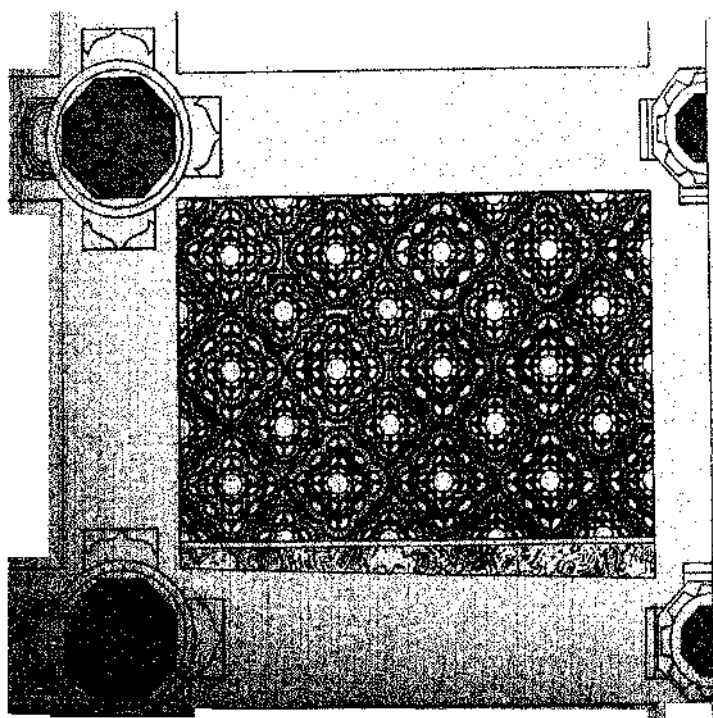
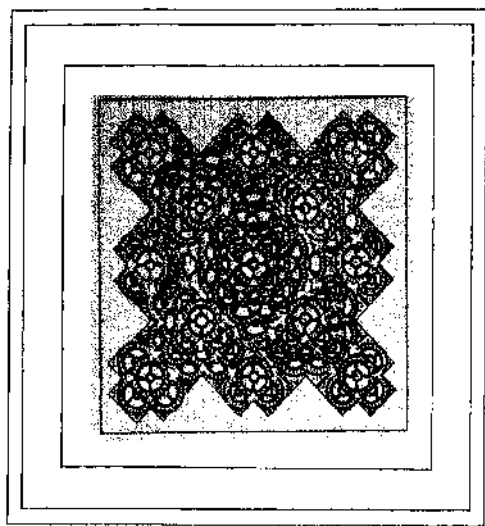








PLATE XVII.

## CHAPTER III.

## CAMBAY, KHAMBHIYAT, OR KAMBHAT.

**K**AMBHAT, as it is usually called by the natives, or more correctly Khambhayat was known to Marco Polo (1290) as *cambaet*, and in the seventeenth century as *Cambaia* or *Cambaya*, but in these later days is usually corrupted by Europeans into *Cambay*.

It is situated on the north side of the estuary of the Mahi river, 52 miles south of Ahmadabad and about 42 west of BarocUi.<sup>1</sup> In Sanskrit inscriptions and legends it is called *Stambhatirtha*, or "the pillar shrine," a name which has not been very satisfactorily accounted for, though it is not improbable that it may have been derived from the *linga* of Siva worshipped here having had the name of *Stambhesvara*—the pillar god. In the Prakrits *Stambha* becomes *Khambha* or *Kambha*: hence the modern form of the name. In early times mention is made of a city, sometimes called *Gajni*—an important seaport at the mouth of the Maht,<sup>2</sup> which was destroyed.

The new city was founded about three miles nearer the sea, it is said, and may possibly have arisen around the settlement of a colony of northern Brahmans that was located on the present site by Mularaja, towards the close of the tenth century—the lands granted stretching for eight miles round a temple of Kumart Devi.<sup>3</sup> The ancient city is now a small hamlet, about three miles to the north-west of the present town, and called *Nagara*. It is spoken of as a flourishing place by Mas'ftdi who visited it in A.D. 915.<sup>4</sup> The city, famous for its sandals, was then governed by a Brahman in the name of the Balhara of Mankir, who was full of care for Musalman traders and other strangers. In the twelfth century, it was a well known naval station, with large trade, and protected by a fortress.<sup>5</sup> About that time the Parsis are said to have incited the Hindus against the Sunni Musalmans of the place, and in a riot destroyed their mosque. This coming to the ears of Siddharaja Jayasimha, he supplied the means of rebuilding the mosque and minarets. This again was destroyed by some invader<sup>6</sup> probably about the beginning of the 13th century, and rebuilt by Sayyid Sharaf Tamln at his own expense, with four towers and gilded cupolas.<sup>7</sup>

In 1241, *Vastupala*, the famous Jaina minister of *Lavanaprasada* and his son, was for some time governor of *Kambhat*, and founded Jaina temples, *Poshalas*, and libraries.<sup>8</sup> And soon after this (cir. 1310) *Marino Sanudo* mentions it as one of the two chief ocean ports of India.<sup>9</sup>

<sup>1</sup> Lot. 28° 18' N., long. 72° 32' E.

<sup>2</sup> *Ras Mm*, vol. I. p. 21; *Tod's Travel' in Wnt India*, p. 247; *Elliot's Muham. Hist.*, vol. VI. pp. 858, 854.

<sup>3</sup> On the site of this temple afterwards stood the old English factory. *Bombay Gov. Selections*, N.S. xxvi, p. 76 n.

<sup>4</sup> *Mas'udi, Prairies a'Or*, torn. I. pp. 353, 854; *Rinaud, Mem. sur l'Inde*, p. 221; also *Elliot, Muham. But.*, vol. I. pp. 27, 39, 84.

<sup>5</sup> *Jaubert's Edrisi*, p. 172.

<sup>6</sup> Perhaps from Malwa; the M8S. have *Bala*, *Balwa*, and *Mala*.

<sup>7</sup> *Muhammad 'tffs Jdm Vul-hikdydt* (c. 1211) in *Elliot's Muh. Hist.*, vol I I. p. 163, 164.

<sup>8</sup> *KirU Kaumudi*, iv. 30

ff.

<sup>9</sup> *Yule's Marco Polo*, vol. I I. p. 389.

It was captured in 1299<sup>1</sup> by the troops of 'Alau'd-dtn; the city plundered; the temples desecrated and wrooked, and the people mercilessly slaughtered, blood flowing in torrents; thousands of maidens and children were carried off; and immense booty in gold and silver, pearls, diamonds, rubies and emeralds, silks and rich cloths, was taken.<sup>8</sup>

Kambhat was then placed under a governor and seems to have soon recovered its prosperity. From a tomb still to be seen, we learn that one Ikhtyaru'd-daulat wa'd-dfn was the treasurer, and died 6th September 1316. Ibn Batuta visited it about 1345 and speaks of it as a very fine city, remarkable for the elegance and solidity of its mosques, and houses built by wealthy foreign merchants, which formed a chief part of its population.<sup>3</sup> The Jami' Masjid had been finished twenty years before this on 5th January 1325.<sup>4</sup>

In his invasion to quell the insurrection in Gujarat, in 1346, Kambhat was plundered by the troops of Muhammad Tughlaq; and in a second rebellion, in 1349, it was sacked by the insurgents and afterwards besieged by the Sultan. Under the independent kings of Gujarat, it again recovered. Ahmad I. fostered its trade and enriched it, and, about the close of his reign Nicolo de Conti says it was a very noble city fourteen miles in circuit.<sup>3</sup> "It was still in high prosperity in the early part of the 16th century, abounding in commerce and luxury, and was one of the greatest Indian marts."<sup>10</sup>

In 1535 it was plundered by Humayun when in pursuit of Bahadur; and in 1538 it was taken by the Portuguese under Don Joao da Castro, who plundered it of immense booty and burnt the city. It was again plundered in 1573, in .1583, and in 1606. Still its trade was considerable in the time of Frederici in 1585.

In 1613 the English established a factory at Cambay, and in 1617 the Dutch did the same,<sup>7</sup> but closed it about 1670. In the eighteenth century it suffered the fate of most other towns in Gujarat, at the hands of the Marathas. In 1730 Mirza Ja'far Najmu'd-daulah was appointed paymaster to the Mughal troops in Gujarat, and governor of Khambhayat, became nearly independent about three years later, and was appointed viceroy in 1737 as Najmu'd-daulah Momin Khan Bahadur Firuz Jang. He then appointed his son-in-law Zainu't 'Abidin Najm Khan governor of Khambayat, which post he held till his death in 1748, when Muftakhir Khan, the son of Mirza Ja'far, was confirmed in the post as Nur ad-din Muhammad Khan Momin Khan (II.) Bahadur. He ruled till 1783, and his exactions and oppressions, especially his treatment of the Brahmans, half emptied the city. He was succeeded by his adopted son Muhammad Quli, the illegitimate son of Zainu'l 'Abidin Najm Khan, and who married Jogni Khanum the illegitimate daughter of Momin Khan I I. He ruled well for six years till

<sup>1</sup> The *Bombay Gazetteer*, vol. VI. p. 216, has A.D. 1304, but the *TazjiyatuH Amsdr* of Wassaf indicates the end of A.H. 698 or early in 699, i.e. A.D. 1299.

<sup>2</sup> Elliot, *Mnh. Hint.*, vol. I I I. pp. 43, 44.

<sup>3</sup>

Leo's *Ibn Batuta*, pp. 146, 10-1.

<sup>4</sup> See *Lists of Antiq. Remains* (Bombay, 1885), pp. 267, 268; the *Bombay Gazetteer*, vol. VI, p. 216 n. 8, says it bears the date 1308: this is not correct; it is 18th Muharram, 725 A.H. or A.D. 1325. The *Imperial Gazetteer* has corrected the mistake in accordance with the *Lists*.

<sup>5</sup> Major's *India in the XVth Century*, vol. II, pp. 5, 20; see also Stanley's *Barbosa*, p. 60; Haklayt, *Voyages*, vol. II. p. 344.

<sup>6</sup> Yule's *Marco Polo*, vol. II. p. 389.

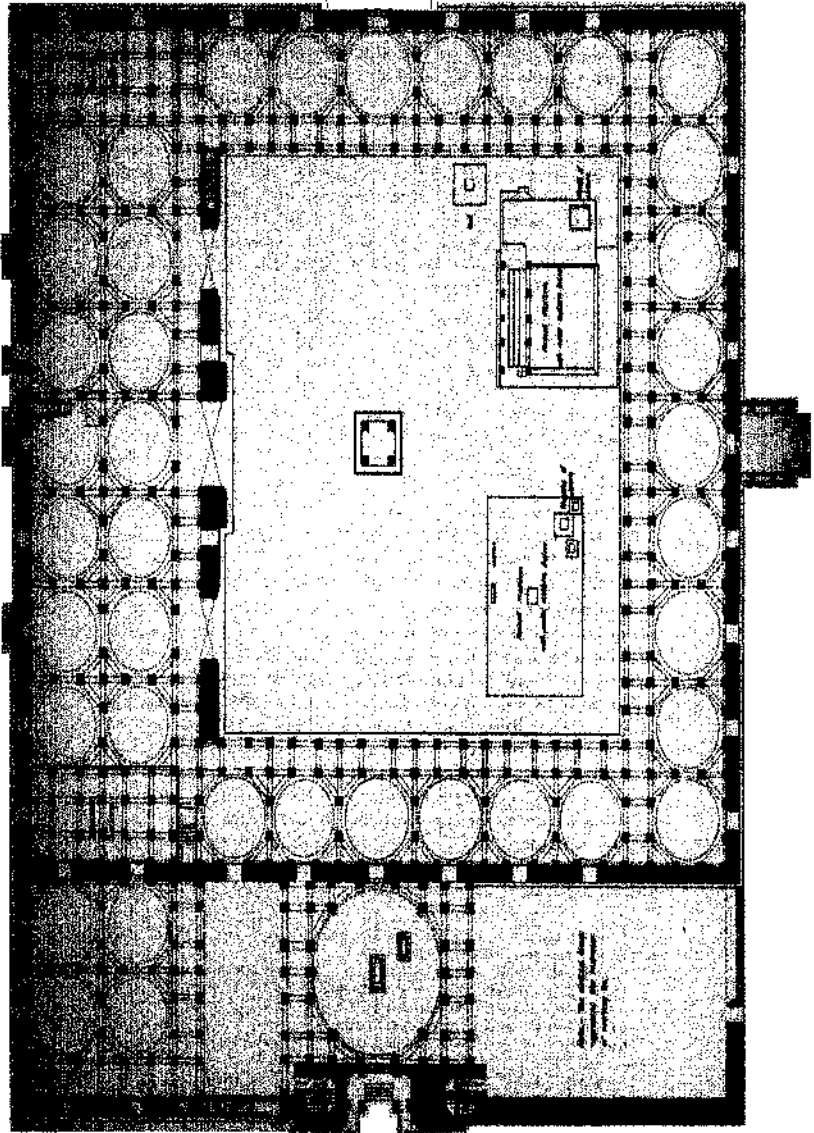
<sup>7</sup>

Siavorinus, *Voyages*, vol. I I L p. 107.



CAMBAY:

JAMI MASJID.



SCALE OF FEET 0 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 FEET



his death, and was succeeded in 1789 by his eldest son Fat ha 'AH, who received from Dehli the title of Najm-ud-daula Momtazu'l Mulk Momin Khan Bahadur Dilawar Jang, Nawab of Kambhat, and by the treaty of Bassein (31st December 1802) all the Peshwa's rights in Gujarat were ceded to the English, and soon after the Nawab was allowed to farm the tribute for four years, an arrangement which has since continued. In October 1823 this Nawab died and was succeeded by his brother Bande 'Ali Khau Momin Khan TV., who died in 1841, leaving the state to his younger brother Yawar 'Ali Khan, but he waived his right in favour of his son Husain Yawar Khnn Momin Khan V.<sup>1</sup>

The population is now about 31,000, of whom 22 per cent, are Musalmsins. The trade is gone, partly owing to the silting up of the north end of the gulf, and has been diverted to Surat. The only business is in the manufacture of agates, chiefly for the China market.

The Jami' Masjid of Kambhat covers an area 212 feet from east to west by 252 from north to south; but the south end of this is occupied by a court and tomb, which reduces the length by 55 feet. The mosque itself measures, inside the walls, 189J feet by 50: the open court in front of it is 134 feet long by 119 feet broad; and is surrounded by corridors, 28 feet deep at the sides and 30 feet in front (see Plates XVII. and XVIII.). The mosque extends across the ends of the side corridorH, and its roof is supported by 100 pillars, 15½ feet high, exclusive of three at the ends of each corridor, and by 56 pilasters. They have evidently been reft from Hindu and Jaina shrines, and are arranged in two continuous rows of twenty-six each, at 21 and 42 feet from the back wall, leaving a passage between the front wall and first row; eight rows of six pillars each (with corresponding pilasters on both walls) cross the floor, thus dividing it into fourteen square areas, with the pillars so arranged that the lintels placed on them at once convert the spaces to be roofed into octagons, and these are readily covered with Hindu domes: the front nisle being flat roofed with slabs; but opposite the three principal entrances, this is carried up, as a sort of triforium, above the tops of the arches, and the supporting walls are of perforated stone. Each of the arched entrances is framed with bold mouldings. The jambs of the central one project about 2 feet and, as a substitute for minarets, are carried up to a height of nearly forty feet and crowned with pointed finials. The facade is thus raised in a higher central, and two side sections in such a way as entirely to masque the domes of the roof.

The areas at the end of the floor, in line with the corridors, have each two additional rows of pillars crossing the mosque, but these are interrupted at half the height to support two closed galleries for the women—which were also covered each by two domes,—one in front of the other.

The corridors round the court are roofed in precisely the same way, with a flat-roofed aisle in front, and behind is a series of twenty-one domes in line, the whole supported by 156 pillars and 70 pilasters in the back walls. These pillars are about 15 feet in height, giving the corridors a very light and airy character; and corresponding to each dome is a window through the back or outer wall.

<sup>1</sup> *Bombay Gazetteer*, vol. VI. pp. 221-223.

In the court is a small canopy supported by four pillars (Plate XVII.), and to the east is a very large cistern or perhaps two, covered over by two platforms with apertures for drawing water for the religious ablutions (*wuzu*) before prayers.<sup>1</sup> One of these platforms has a baldachin or canopy over part of the side of it, supported by ten pillars. An inscription on it states that the reservoir was repaired in 1621 by 'Ali bin-'Abdu'n-naM al Baghdadi. Such a tank is universal in the courts of large mosques—being quite as essential as the *mifyrd*, and is simply a copy of what was generally prevalent in the early Christian basilicas or churches of the east. In the forecourt or *atrium* was the cistern or *cantharun'* under its canopy where these about to worship washed their hands and lips in token of purification. In the basilicas also, the arcades round the court afforded facilities for groups to walk and to converse, as in the mosques. The facades of the early churches, too, lay on the west side of the court, with their entrances to the east and the altar in the apse to the west.

In a *Sdrah* delivered at Madinah, in the second year of the *Hijrah*, after Muhammad had broken with the Jews, the followers of Islam were directed to face the JKa'abah at Makkah as their *Qiblah*.<sup>3</sup> This did not prevent their appropriating Christian basilicas and Jewish synagogues as masjids; and in most cases in India the facades are turned to the cardinal point rather than precisely at right angles to the rhumb-line of Makkah.'

In this mosque there are only three *Mihrdbs* or qiblahs-recesses in the west wall—copied and adapted by the early Musalmans from the Christian churches which they first seized and used as places of worship. For this recess represents the *absis* or apse; only Muhammadans using no table or altar the apse could be narrowed in structures built to suit the ceremonial of their own creed, and multiplied by subordinate *Mihrdbs*, until in later times there came to be one opposite each of the larger floor areas, that is for each large dome' Here however they correspond only to the three larger entrances. They are much plainer than these of Ahmadabad, semicircular in plan; with a pointed arch resting on two side pillars, set within a marble architrave or frame of two flat members, carved with simple floral patterns, the outer one having a sentence from the *Qordn* above, and another on the lintel over it.' This is enclosed by two marble pilasters supporting a projecting cornice over which are five blocks carved on the tops like the roofs of Hindi temples and crowned by urns. See Plate XX., for the central *Mihrdb*.

Behind each *Mihrab*, outside, is a semicircular buttress—the central one being somewhat larger than the others. They stand on the podium or basement of the

<sup>1</sup> these consist of cleaning the teeth, washing the hands, rinsing the mouth and nostrils, throwing water on the forehead, and trashing the face and the feet,—all three *timet*.—*Qanun-i-hidm*, pp. 72, 73.

<sup>2</sup> Conf. Baldwin Brown's *Skola to Cathedral*, p. 116; Muir, *Archæol. d. Kunat*, § 230.

<sup>3</sup> *Qurdn*, Surah II, v, 139, 146. The first *Qiblak* had been toward' Jerusalem, and Muhammad built the first masjid with the *Mihrab* in that direction.

<sup>4</sup> The Muhammadans, Hyde tells us, have tables for determining this position called *مربع القبة* Hyde, *Hist. Rel. wt. Pers.* pp. 8,9,126. The strictly correct angle with the meridian at Kambhfyat would be N, 85° 36½' W. Only on a line running north-east through Sirohi is the direction due west. At Peshawar the direction is S. 73° 50' W.; at Calcutta N. 82° 1' W., and at Cape Comorin, S. 65° 8' W. The door of the Ka'aba itself as on the east face

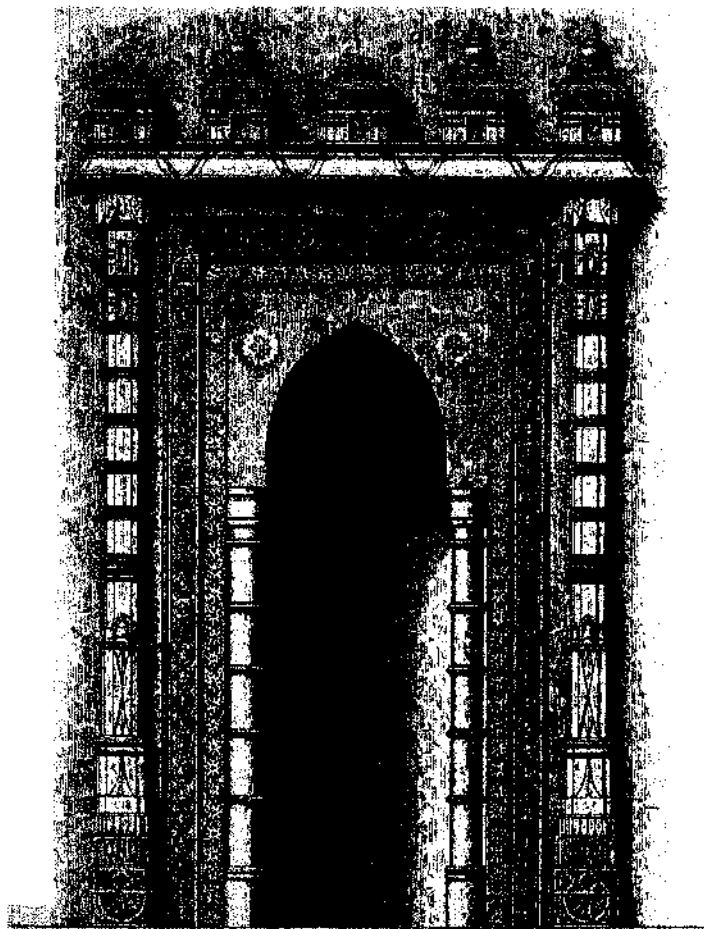
« On the central *Mihrdb* after the Bismillah is Surah IX, v. 18; over the south one is S, I I I, v. 16, and part of 17 s and over the north one, S. XXX t V, v. 36.



CAMBAY: ENTRANCE TO THE JAMI MASJID.



CAMBAY: CENTRAL MIHRAB IN THE JAMI MASJID.



H. D. D. S. S. S.

Scale of 0 1 2 3 4 5 feet.





mosque, and are ornamented with carved string-courses, and capped in a manner peculiarly Hindu, in conception. The central one is given on Plate XXI., fig. 1.

Corresponding to each of the six domes (or pairs of domes) for which there is not a *MihrAb*, there is a perforated window in the back wall, some of them now much destroyed, but they are of quite a peculiar pattern, and one of them with the string course above it is given in Plate XXI. On each side of these but higher up in the wall are other perforated windows: in all there are eight in the upper tier in the mosque proper and four in the *zandna* galleries; also one in each end wall.

The *Mimbar* or pulpit occupies the usual position, to the right of the principal *miJirdb*, and, like most of these not altered by 'Alamgir, it has eight steps, and a small marble baldachin above. For the Mulla or Khatib to enter direct to the pulpit there is a door to the right of it in the back wall which passes on to the basement outside, from which steps lead down to the street.

Along the south side of the mosque area is another, measuring inside 204 feet by 49, with the main entrance in the centre of the south face. This leads into a large domed tomb 39 feet in diameter, with an outer row of pillars on the east and west sides (Pl. XXII.). In it are two tombs—of the builder and his wife—to be noticed presently (Pl. XXIII.). In the towers on each side of the gate are the stairs giving access to the roof: there is likewise a stair in the south wall with the entrance from outside. The roof however of this large and very striking dome has fallen in, and it is greatly to be regretted that no effort has been made to rebuild it. The west end of this court contains the private mosque belonging to the tomb.<sup>1</sup> It is simply a continuation of the Jami' Masjid through the partition wall, and consists of two pairs of domes, with the narrow front aisle returned down the left end. Behind the domes on the right is the *miltrab*, and on the right is a *zandna* gallery, with perforated screens round it,—partly ruined; the stone screens in the large mosque have almost disappeared.

The rest of this court is open, and the east wall is now partly destroyed. Doors lead from the tomb, and from the mosque into the large Masjid.

The two tombs in the area, under the great dome, have been sadly damaged by its fall. They were of white marble elaborately carved and that of the man is represented, as now partially rebuilt, in Plates XXIII. and XXIV. The end slab is beautifully engraved: round the outer margin is the first twelve and a half verses of the famous *Surah XXXVI*, read to dying Muhammadans in their last agony. In the upper part of this slab, and on an inner border is *Surah II*, v. 256,—“the Throne-verse,” one of the most admired passages in the *Qu'ran*; and on the base of this triangle, on the left side, is the conclusion of verse 151 of *Surah II*, “Verily we are God's and to Him shall we return,”—words constantly used by pious Muslims when in any trouble and especially in the presence of death; and on the right side, the end of *Surah XXXVI*, v. 52,—“This is what the God of mercy promised: and the Apostles spake the truth.” In the enclosed area is written in beautiful characters, with stems elongated to fill the space, the larger *Kalimah* or creed, —“I bear witness that there is no God but Allah, and that Muhammad is his worshipper and his messenger.” Below this, and separated from it by an ornamented band, is an

<sup>1</sup> Here again we have an analogy with Christian and even Jewish custom, for the synagogues were often connected with the tombs of the founders, or of local worthies; see the *Itinerary* of Benjamu of Tuck-la (Ed. Aaher), pp. 90 ff.; B. Brown's *Schola to Cath.*, p. 9.

area having on its right and left borders *Surah* I I I, vv. 16 and 17,<sup>1</sup> which contain a sort of paraphrase of the creed; and at the top of the central panel, vv. 163-165<sup>2</sup> of the same *Surah*, and under it the Epitaph, which runs thus:—

" This is the tomb of the feeble worshipper, blessed martyr, received into mercy, chief of chiefs, prince of Vazirs, celebrated in Arabia and Persia, pillar of the state and of religion, 'Umar bin-Ahmad al Kazarani<sup>3</sup> who bore the title of Zaur-al Malik,—may Allah the most high overwhelm him with mercy, pardon, and the approbation of Allah in the mansion of paradise. He departed to the compassion of Allah, be he exalted, on Wednesday the ninth Safar, in the year seven hundred and thirty-four " (i>. 21st October 1333).

On the west side of the tomb the upper band contains *Surah* XXXVI, vv. 65-71; and the lower vv. 72-70 inclusive of the same.

The ornamentation of this tomb can best be judged of from the representation on the plates.

The other tomb was apparently that of his daughter, but the inscription upon it has been severely injured, by the falling dome: it reads,—

'• This is the tomb of one received into mercy, the pardoned, the boast of women, the crown of treasures, Bibi Fatimah who had performed the pilgrimage to Karbala. . . . the deceased Husain, the wife . . . . 'Umar. . . . departed to the compassion of Allah on the eleventh Shawal in the year seven hundred and eighty-thrco " (30th December 1381). Over this epitaph are the *Tahlil* or first words of the *Kalimah* "No deity but God" and *Surah* LV, vv. 26, 27. Along the sides of this tablet is "the throne-verse" (*S. I I*, 256); and on other bands are the *Surat al Fatihat* (*S. I.*) and the words "O Allah! Pardon this deceased woman, and illuminate her tomb with the light of thy compassion, O most merciful of the merciful! "; on another band is inscribed *Surah* I I I, v. 16, and part of v. 17; and on another, v. 182.

On the east side of the enclosure is a portico supported on eight pillars, with two more in advance at the entrance; they have evidently been taken from some Jaina or Hindu temple (see Plate XIX.). Over this entrance is an Arabic inscription beginning with the usual *Bismillah*, then *Surah* LXXII, v. 18, "It is unto God that mosques are set apart; call not then on any other therein with God," to which is added the traditional saying of the prophet, from the *Hadith*, "for him who builds a mosque for Allah, Allah will build a house in paradise," and then the statement,—

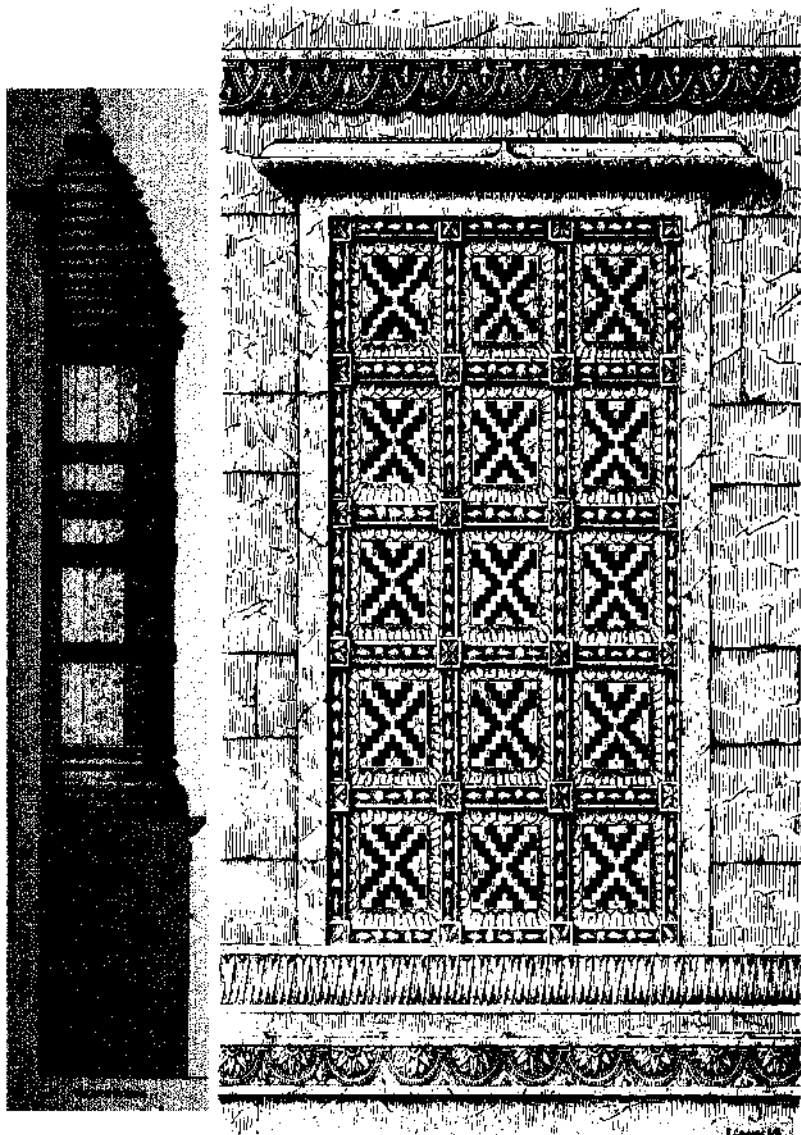
" This is a *waqf* (bequest) and dedication to Allah. This blessed Jam!' masjid and place for the congregation has all been built from the private property (*bestowed*) by the grace and bounty of Allah, and offered to Him; may He be exalted! in the reign of the learned and righteous Sultan Muhammad Shah, son of Tughlaq Shah the Sultan,—may Allah perpetuate his kingdom and his sovereignty!—by the feeble worshipper who hopes for the mercy of Allah—be He exalted!—and for His grace,—by Muhammad al Butmari (?)<sup>4</sup>—may Allah grant his wishes and guide him! On the eighteenth of Muharram, in the year seven hundred and twenty-five" (5th January 1325).

<sup>1</sup> Vv. 18, 19, in Sale's version.      <sup>2</sup> Vr. 170-172 in Sale. See Lane's *Selections*, p. 30.

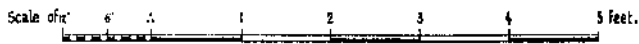
<sup>3</sup> Kazarun is in the province of Fars, 50 miles west of Shiraz: lat. 29° 35' N., long. 51° 47' E.

<sup>4</sup> Owing to the absence of the diacritical points this name may be read in several other ways.

CAMBAY: DETAILS FROM THE JAMI MASJID.

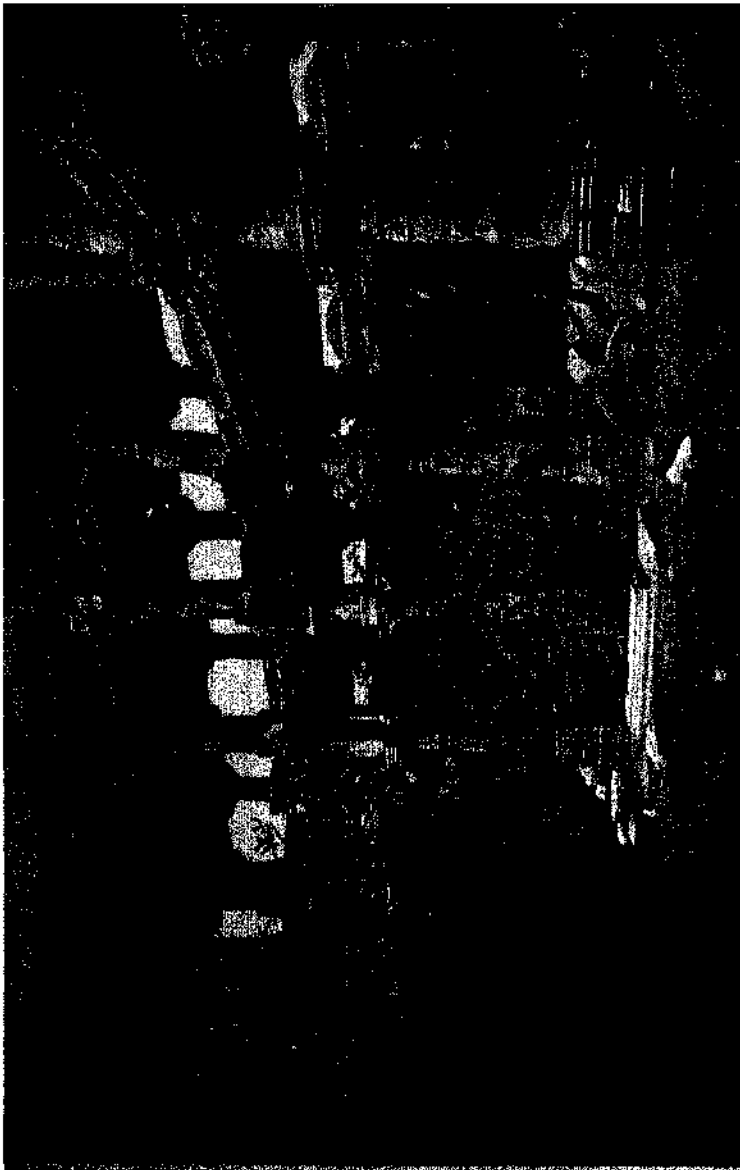


BACK WINDOW





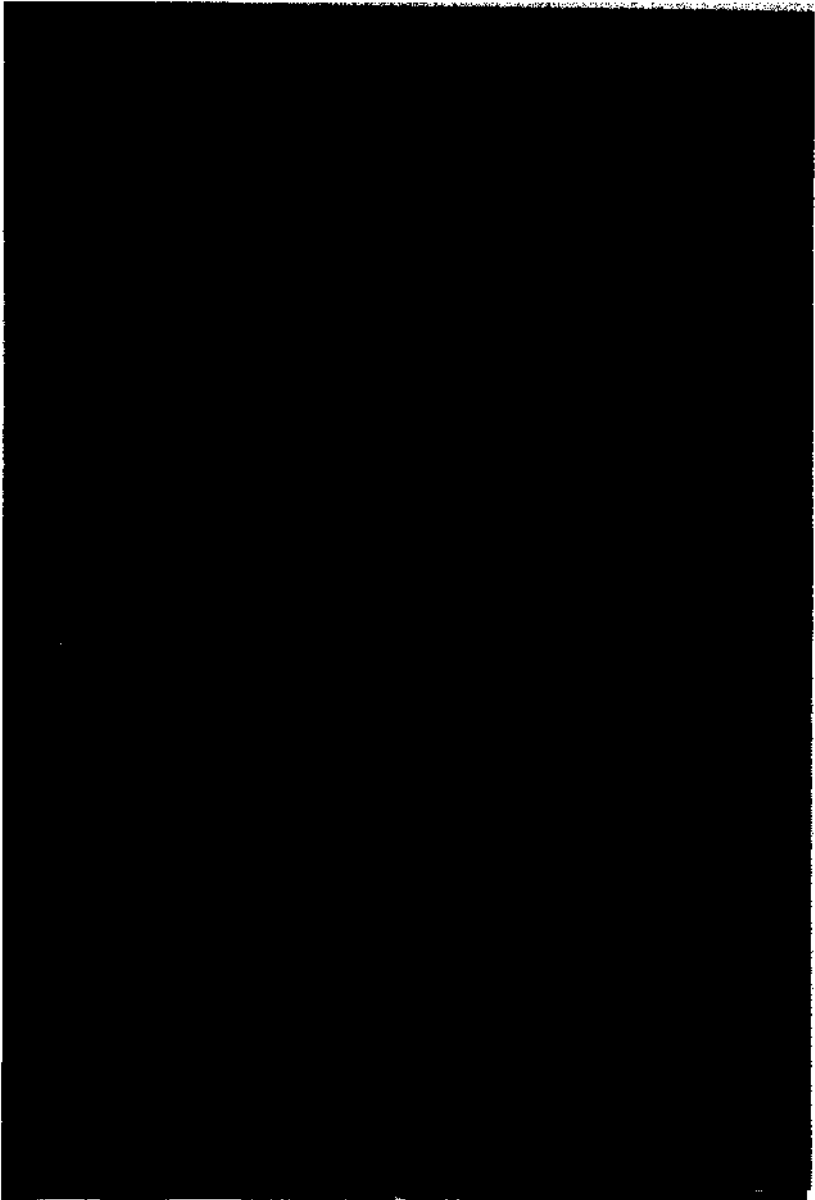
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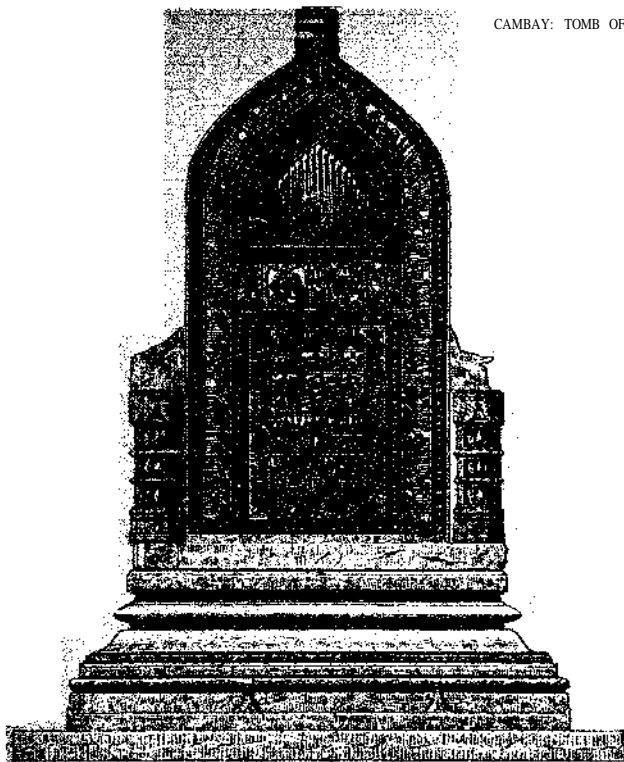
CAMDAY; TOMB OF UMAR BIN AHMAD AL KAZARUM.



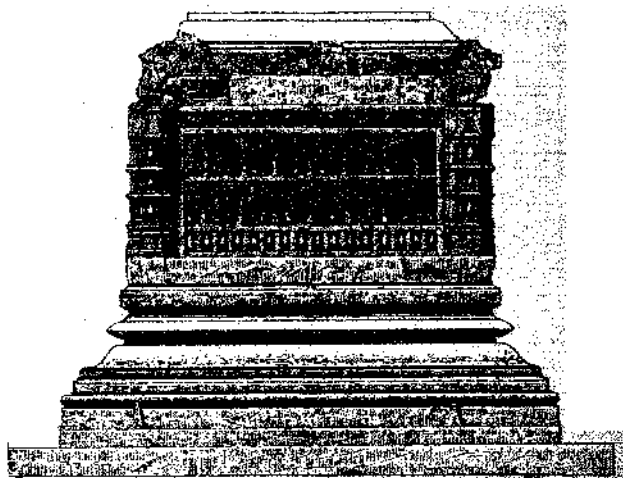


CAMBAY: TOMB OF 'UMAR BIN AHMAD AL KAZARUNI.

Scale of  6 2 3 feet.



1. FRONT ELEVATION.



2. BACK ELEVATION.



On another tablet belonging to an old mosque, we have after the *Bismillah*—"This mosque was built by a servant of the majesty of sovereignty Sultan Firuz" . . . .  
And then in six verses of rather poor Persian poetry,—

"In the reign<sup>1</sup> of (*this*) Sultan, Zafar Khan Gustari<sup>2</sup>(?) the architect  
Built this mosque upright like royalty (*suitant*) ;

And in the year seven hundred seventy-five from the Hijrah of Muhammad  
(1374),

This mosque has been repaired for the worship of God.

May God have mercy upon the worshipper who in this mosque

Utters from soul and heart a prayer for the architect."

In and around the town are several old tombs of somewhat similar pattern to that of 'Umar al Kazarun!; one is of Ikhtyar-ad-daulah wa'd-din, treasurer of the city of Khambait, dated 17th Jumada I I . , 716 A.H. (6th September 1316). About a mile west of the town is that of Khwajah Khidh'r built in 771 (A.D. 1369-70). The tomb of Hajji Yusuf son of Sayyid Ahmad, son of Muhammad, son of 'Is., son of 'Abd-as-Sallam, son of Ahmad-al Hajab-al Quaraishi, 13th Rabi' in the year 814 (or 6th August 1411). And that of Fakhr-ad-daulah wa'd-din Abu Bakr son of Hasan, son of Muhammad son of Hasan, son of 'Isi-al-Quaraishi al-Hakim, 17th Safar year 818 of the Hijrah (29th April 1415).

On a mosque, in ruins, at the back of Khwaja Khidh'r's tomb is an inscription of seven Persian distichs in very elegant calligraphy, dated 1219 (A.D. 1804).<sup>3</sup>

<sup>1</sup> 1351-1388.

<sup>2</sup> Or al *Shiustart*.

<sup>3</sup> For transcripts of the originals of these inscriptions, see *Lists of Antiq. Remains in Bombay Presidency* (1885), pp. 207-275.

## CHAPTER IV.

## DHOLKA.

**D**HOLKA or Dholaka is the head-quarters of a taluka of the same name in the Ahmadabad district, and has a population of about 16,000, of whom about one-third are Muhammadans. It lies about 23 miles to the south-west of Ahmadabad in lat. 22° 44' N. long. 72° .18' E.<sup>1</sup> It is one of the numerous sites claimed for the Virata where the Pandavas lived in disguise. In the twelfth century it was called Dhavalakkaka,<sup>3</sup>—it is said from Dhavala the father of Arnoraja of the Vaghela clan, from whom the last Hindu dynasty of Gujarat descended. At the end of the previous century, however, it had been adorned by Mainaladevi, the mother of Siddharaja, with a fine lake which still exists; and, as Idrisi mentions it under the name of Dhulaka as a chief trading town in his time,<sup>3</sup> it is not improbable that it bore the name long before the time of Dhavala the Yaghela.

It was apparently one of the places at which Vastupala and his brother Tejahpala built Jaina temples in the early half of the thirteenth century, when, under Viradhavala, it was a place of great wealth and importance. Under the Musalmans it was the quarters of a local governor, and the remains of its mosques, especially of the fourteenth century, show that it was regarded as a place of no small consideration.<sup>4</sup> On the conquest of Gujarat by Akbar in 1573 he gave Dholaka and Dhandhuka in charge to Sayyid Hamidi-Bukhari, and next year Wazir Khan was appointed to the post; and it is often mentioned in the subsequent struggles.<sup>0</sup>

## HILAL KHAN QAZI'S MOSQUE.

The oldest mosque at Dholka is most probably that known as Bilal (or perhaps rather Hilal) Khan Qazi's, erected in 133:1 But who Hilal Khan, or Mofakhr al Umra Muqarrab ad-daulat wa'd-din Hilal—as he is styled in an inscription,—was, we do not know. (See Plates XXV. and XXVI.)

Inside the walls it measures 142 feet from north to south, by 147;—the mosque occupying the west side of this area, is 35 feet deep inside the walls, leaving 106 feet for the breadth of the court. It consists of five bays covered by five low, plain, conical domes and has as many *mfyrdbs*. The central dome is raised nearly 7 feet above the others by short pillars, having the interspaces filled in with tracery, and the rings of this dome—the section of which is conical—are carved with lanceolate leaves. The others are formed of plain mouldings in concentric circles. Above the first pillars within the entrances, screens of perforated stone are also carried up, as in the Kambhat mosque, nearly to the height of the facade which hides the three central domes. The end domes are on the wings, which are lower and have only a

<sup>1</sup> The *Imperial Gazetteer* places it on the Sftbarmati, from which it is several miles distant.

<sup>2</sup> *Ind. Ant.*, vol. XI. p. 99; *Arch. Sur. W. Ind.*, vol. II. p. 171; *Lists of Antiq. Rem.*, pp. 284, 287, 200, 204, 297, 300. A city Dhavala is mentioned in the *Katha-sarit Sdgara* (lvi, 141) as the native place of Chakra, who went on a voyage to Svarnadvipa.

<sup>3</sup> Elliot, *Muham. Hist.* vol. I. p. 87.—*Dhavala* means "white."

<sup>4</sup> See Briggs' *Firuhah*, vol. IV. p. 146; Bavelly's *Gujarat*, pp. 11, 145, 228, 237; Bird's *Mirdti Ahmadi*, pp. 117, 259, 303, 325, 339, 300, 376.

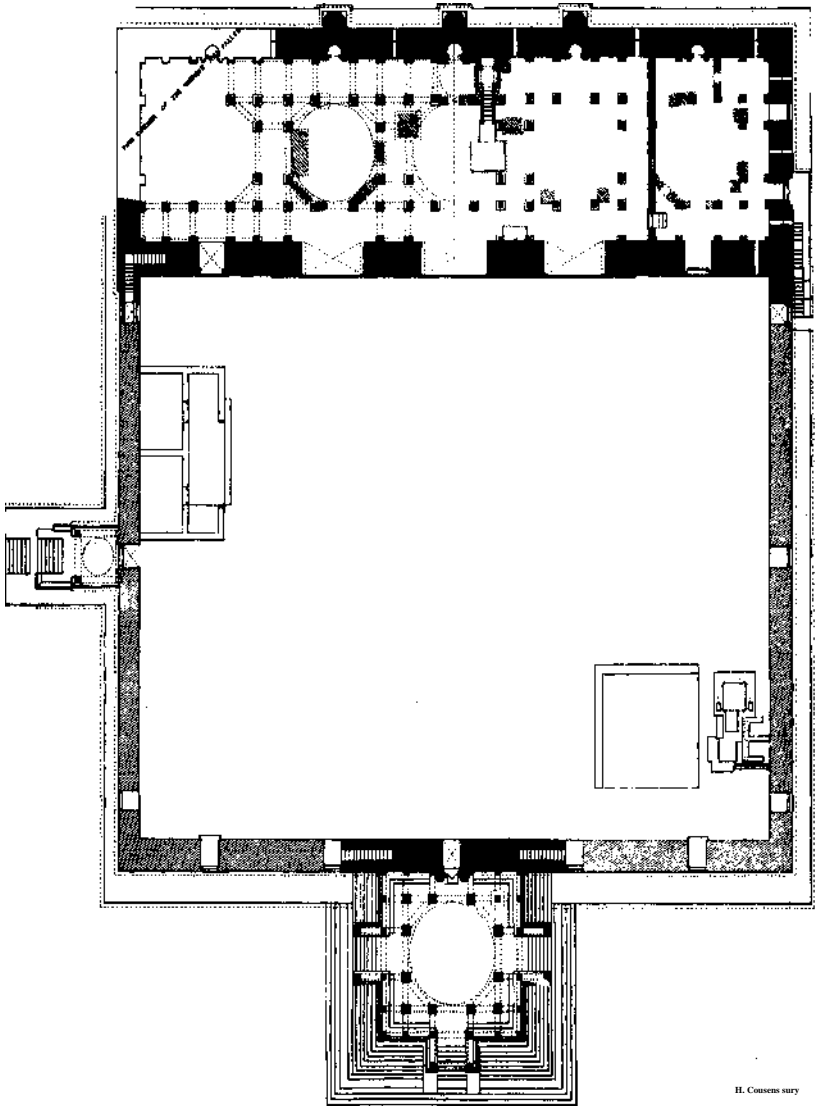
<sup>0</sup> Conf. Elliot, *Mvh. Hist.* vol. V. pp. 358, 369, 405, 431, 444, 445; Blochmann's *Ain-i Akbari*, p. 397.



St. Francis Xavier's Church



DHOLKA: PLAN OF HILAL KHAN QAZI'S MASJID.



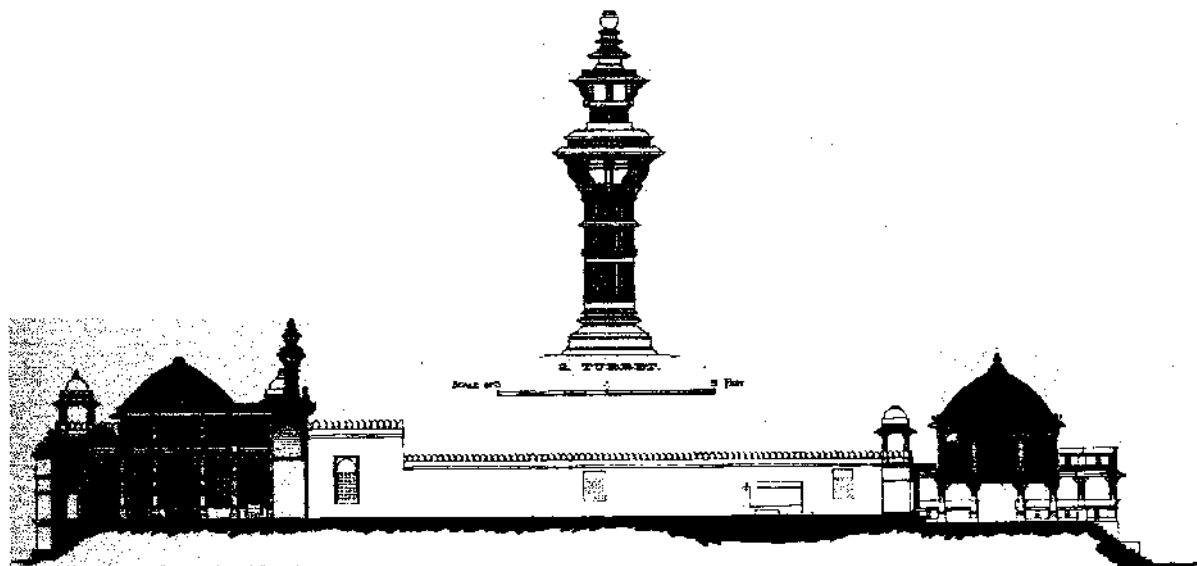
H. Cousins sury

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DHOLKA: SECTION OF THE MASJID OF HILAL KHAN QAZI.



1. SECTIOIT THROUGH MOSQUE, COURT, AND ENTRANCE PORTICO.

SCALE OR 10 20 30 40 50 60 70 80 90 100 FEET



grated window in the facade of each. The pillars are all plain, and of the usual Muhammadan type, consisting of a shorter or stilted pillar set on the capital of a longer one, the construction being the same as in Ahmad Shali's earliest mosque at Ahinadabad. The bases are disproportionately high for the lower shaft. (See Plates XXV., XXVII., and XXVIII.)

The north end is screened off inside, for the women, by a perforated partition from back to front, between the first transverse line of pillars from the north wall. The patterns in the squares of this screen are each a separate device. The floor of the women's hall is raised by  $2\frac{3}{4}$  feet above that of the mosque, and it has a separate entrance from without and a window in the north wall; it has likewise its own *mifrab* on the level of the raised floor of the area. This arrangement takes the place of the *zatuina* gallery, and is found also in the masjid known as Sayyid 'Alam ad-din's (or 'Alam Chishti's) in the Khanpur division of Ahmadabad. The north arch of the facade, opening from this bay into the court, is also closed by a perforated screen.

The south dome has fallen, carrying parts of the back and end walls with it; and, throughout the whole building, many of the lintels are broken and propped up by brick piers. These are indicated on the plan. Plate XXVI.

Each dome stands on eight pillars, and, with the four completing the square in each case, this makes sixty free standing columns in all,—torn from Hindu Temples,—besides the pilasters that correspond. High up in the facade wall, to the right and left of the three archways, and also along the back wall, are formed small ventilators, cut horizontally into the front and then sloping down behind the line of the architrave over the pillars. The mosque being so open they are hardly required for ventilation, and they admit no light. The *Mihrdbs* are of marble, carefully sculptured, and indicate a sort of combination of the Muhammadan structural arch and the Hindu or merely ornamental one. The Central *Mtyrdb* is given in detail on Plate XXIX. Only the three *MiJirdbs* of the central part of the mosque have buttresses behind them on the back wall.

The roof just in front of the central *Mihrdb* is one of these small carved domes in which the courses are carried round in a spiral. We shall find other examples at Ahmadabad. As at Bharoch, so also here, the beautiful carved roof panels have been taken from native temples and placed in the smaller square compartments in the ceilings. Two examples of these panels from pholka are represented on Plates XXXI. and XXXII.

The marble pulpit or *Mimbar* is still in pretty good preservation and is one of the finest in India. This, with the small platform in front, is represented on Plate XXX. The face of the rise of every step is sculptured in a different pattern. The sides of the stair are covered with little squares of panelling of geometric designs in deep relief. At the sides of the pulpit platform is a little parapet, sloping outwards, and beautifully carved with little pillars, between which the stone is cut away right through. It is surmounted by a neat canopy standing out, separate from the wall, with a pyramidal roof of purely Hindu design, formed by a succession of sharply cut horizontal mouldings, and supported by four pillars with heavy bracket capitals upheld by struts. The ceiling of this canopy is flat and ornamented with lines of little inverted cup-shaped carvings. The variety of the patterns in the panels on the sides of the structure and on the front of the steps is only limited by the number of spaces to be filled by them.

There are no minars proper, but two little turrets stand on the front wall,—one on each side of the central arch,—which are quite unlike any others employed in similar circumstances elsewhere: they stand just behind the battlementing of the facade, and are 17½ feet high with shafts 2' 3" in diameter. See Plate XXVII, fig. 2.

The two pillars inside the south arch of the facade, have a moulded arch thrown in between them and resting on the bracket capitals of the lower sections of the pillars. Its apex supports the centre of the cross beam above the upper sections of these columns; it has not been inserted to remedy a crack, but is part of the original structure.

The stair to the roof ascends from a doorway in the south wall of the court, and on entering the front wall of the mosque, it turns at right angles and comes out on the roof under a small canopy.

In the north-cast corner of the court area there is a tank and urinals near it. Little pavilions crown the four corners of the walls, supported on four pillars; and there are perforated windows through the walls.

The court is entered by doors on the south and east. The entrance on the south has a porch on two advanced pillars, and is led up to by a flight of steps. That on the east 1B the main entrance and has a fine portico supported on thirty-two pillars, with advanced porches on each of the three exposed sides, to which flights of steps lead up. It is roofed by a Hindu dome raised on the pillars of an upper storey with perforated screens between. This is surrounded by an outer carved parapet following the line of the outer pillars and projections of the floor level. (See Plate XXXIV.)

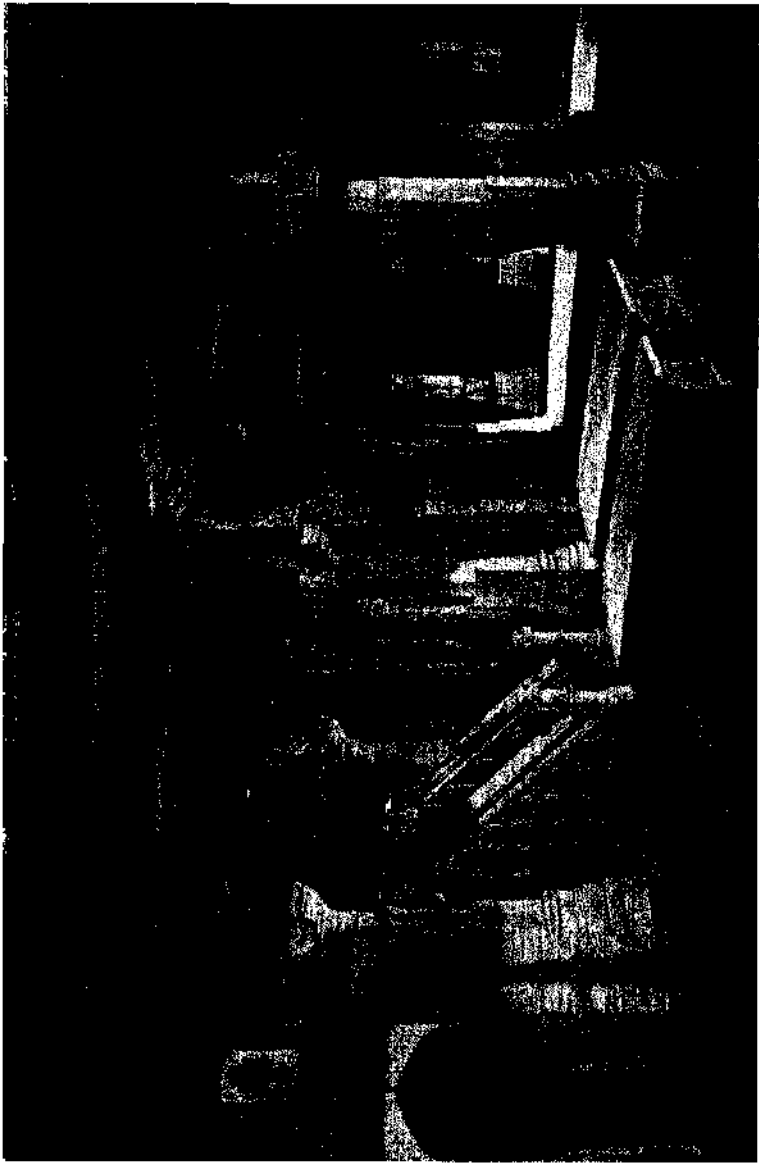
The door from this porch into the court, given on Plate XXXIII., when compared with that at the north end of the court of the Tanka or old Jamf Masjid (Plate XLI.), which is purely Hindu, will indicate the source of the design.

The inscriptions which at one time filled the panels over the *Mihrabs* have all disappeared, but built into a brick wall now supporting a broken lintel, immediately in front of the central *Mihrab*, is an inscribed slab, which, though it hardly seems to fit any of the spaces left, and is carved with incised letters, apparently belongs to the original structure. It runs,—“In the name of Allah the Merciful the Clement. Allah,—be he exalted,—has said ' Verily the mosques belong to Allah, therefore do ye not invoke any one with Allah.'<sup>1</sup> The edifice of this mosque was—during the reign of His Majesty the Sultan Abu'l Mujahad Muhammad, bin Toghlaq Shah, and in the time of Malik-ul-Muluk-ush-Sharq Rokn-ud-Daulat wa'd-dfa-Fattah Sirdar-yekdil khas,—constructed by Mufakhr-al Umra Muqarrab-ud-Daulat wa'd-dfri Hilal Molley (or Maleki); the architect being the slave 'Abd-al-Karim Latif. Dated the twenty-seventh of the month Dilhijjah, in the year seven hundred and thirty-three" [8th September 1333].

#### THE TAKA OR TANKA MASJID.

Next, in point of age to Hilal Khan Qazi's mosque, probably comes that known as the Taka or Tanka Masjid,—so called from a water tank which is close to the east entrance. It was the Jamf Masjid or chief mosque of Dholka, however, previous to the erection, in the following century, of what is now used as the Jam'<sup>1</sup> Masjid.

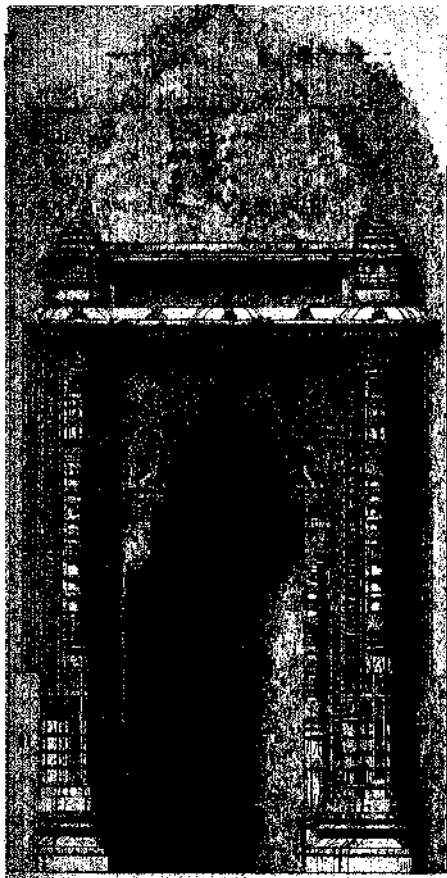
<sup>1</sup>*Qur'an*, S. LXXII, v. 18.



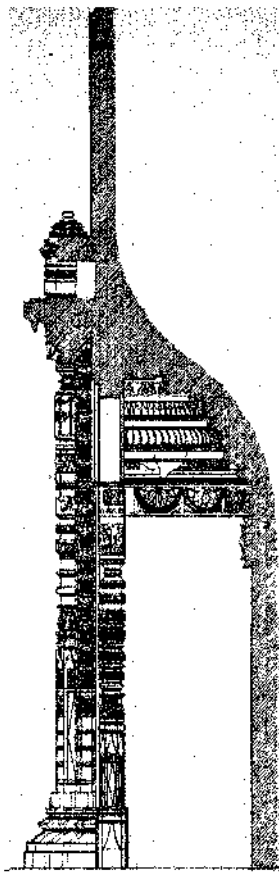
H. Coomans, 1906.

DEOLKA. INTERIOR OF THE MASHID OF ELAL KHAN QAZI.

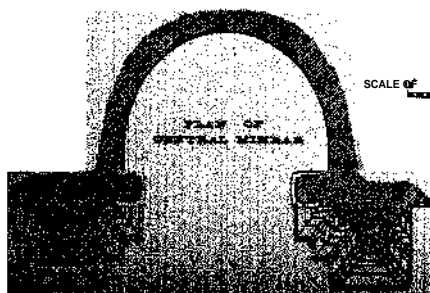




FRONT ELEVATION



SECTION



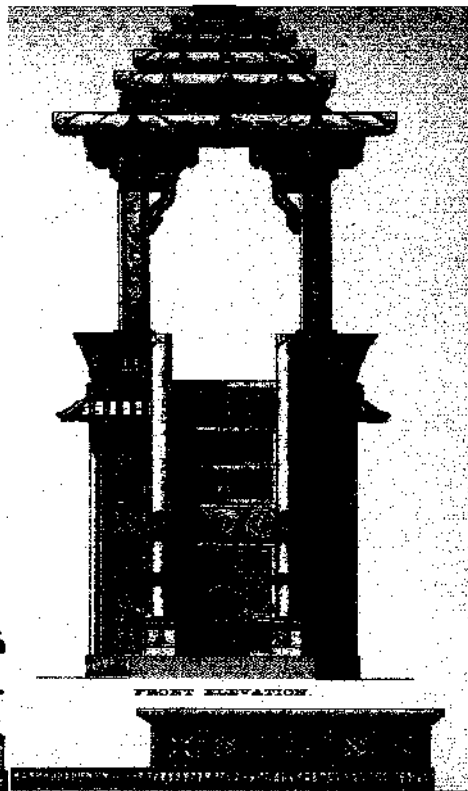
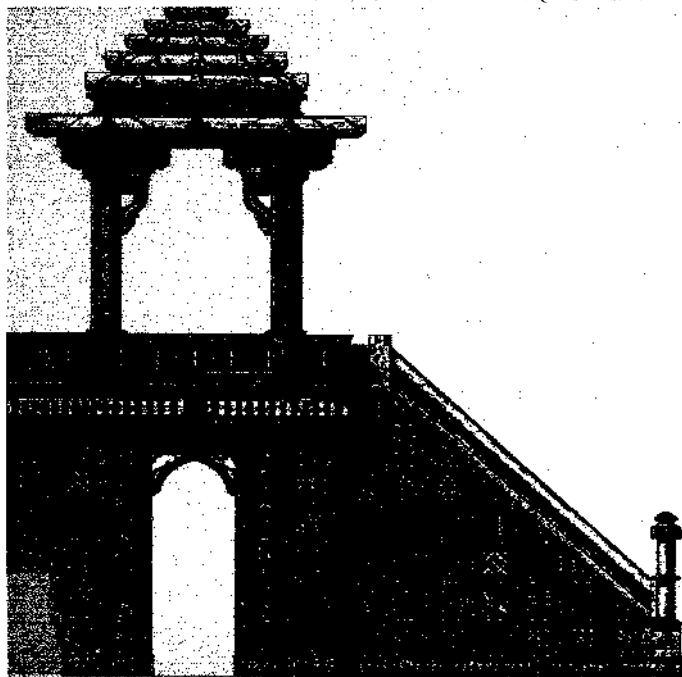
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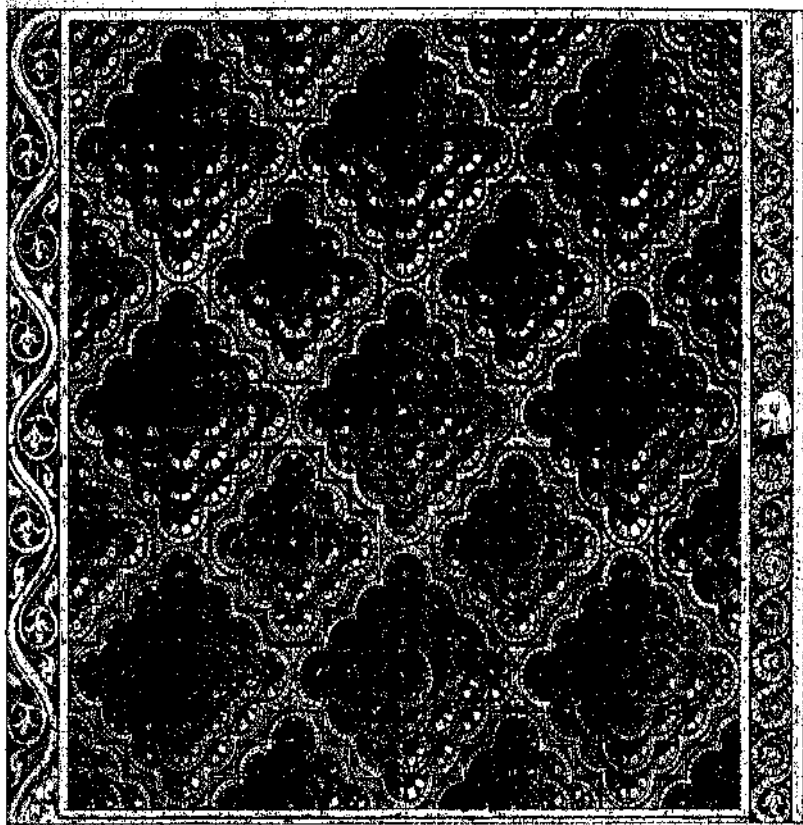


DHOLKA; PULPIT IN HILAL KHAN QAZI'S MASJID.

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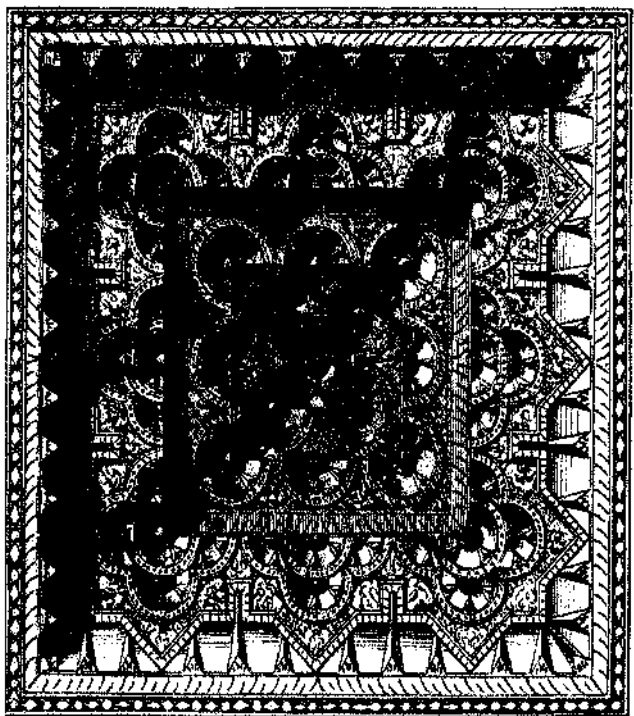




SCALE OF 12" 1 2 3 FEET.

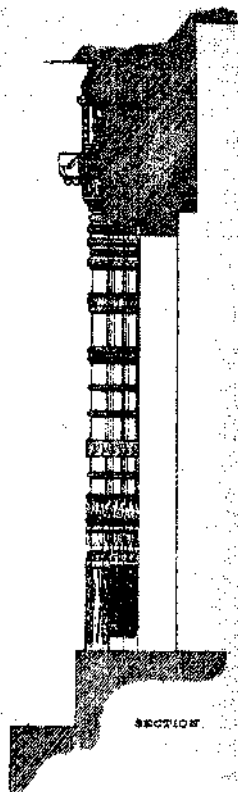
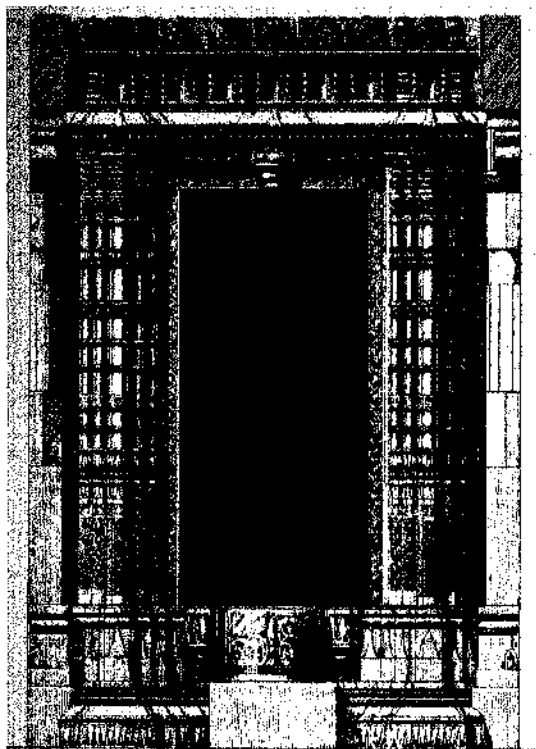


DHOLKA: ROOF PANEL IN HILAL KHAN QAZIS MASJID.

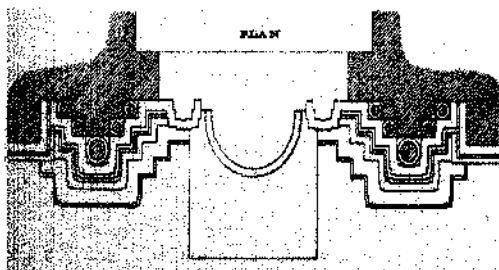


SCALE OF 12"  3 FEET.





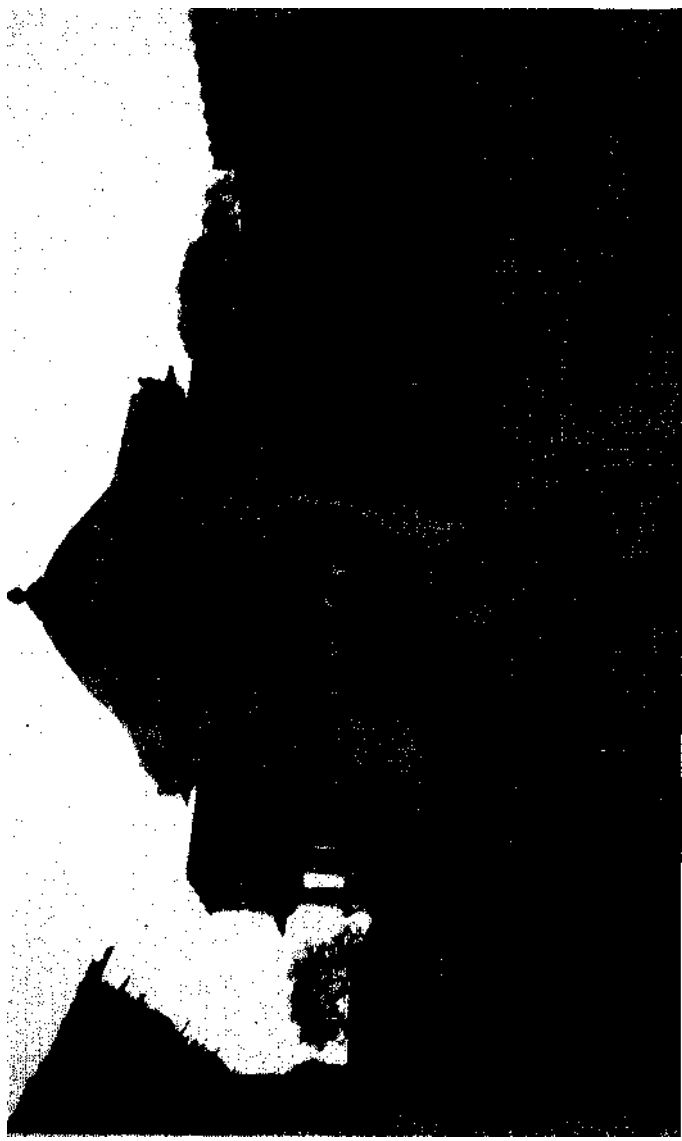
DOORWAY TO THE COURTYARD.



SCALE OF 1" = 3 FEET



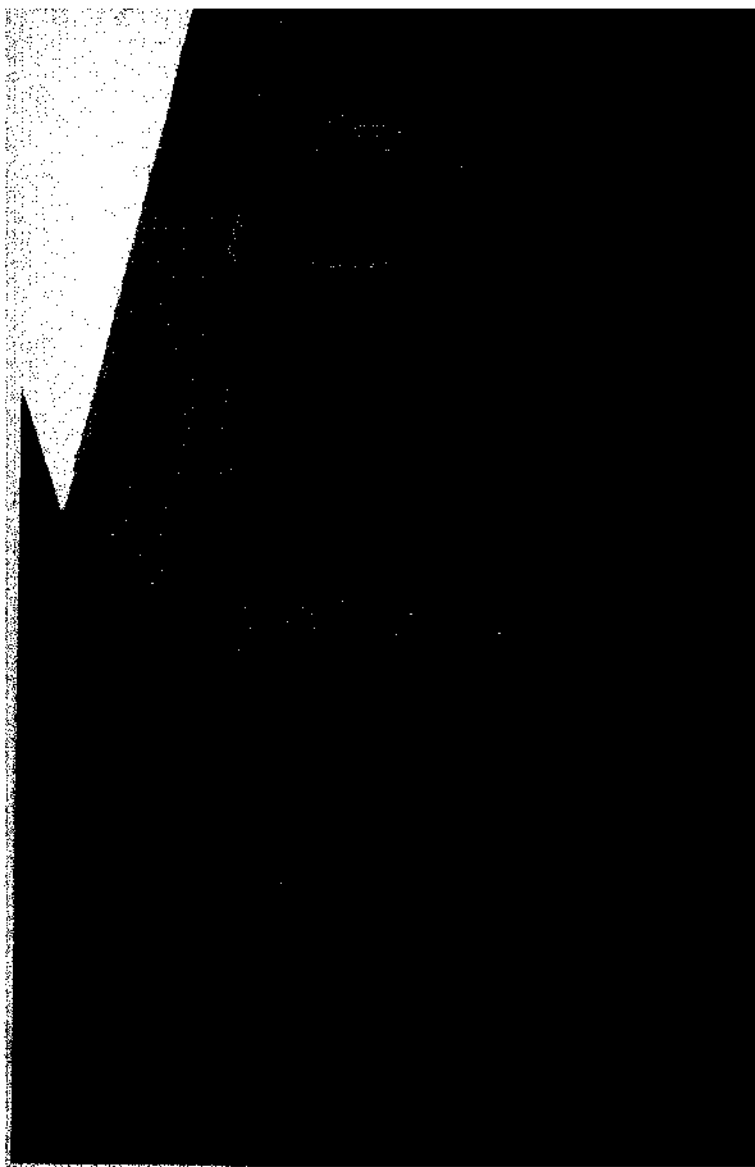








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About the date of this one, A.D. 1361, there is no room for doubt, for over the *Mihrdbs*, we have it thrice recorded; first in Arabic prose, and twice in Persian verse. Over the central *Mihrdb*, after some quotations from the *Qur'an*,<sup>1</sup> the Arabic inscription goes on,—

"This noble Jami' Masjid was built in the reign of the very great Sultan and honoured Qaharman, shadow of Allah upon earth, vivifier of the *sunnah* and *fars*,<sup>3</sup> confider in the aid of the Merciful; Firuz Shah the Sultan,—may Allah perpetuate his kingdom and make everlasting his monarchy,—from the special property of His Majesty the king,—lord of the sword and of the pen, protector of (*divine*) knowledge, and of (*secular*) knowledge, by Mufakhr-al-Khowas akhyar-ad-Daulat wa'd-din Mufarrah-as-sultani,'—may his special dignity be permanent, and may the shadow of the (*royal*) portals be extended towards him. And this was on the tenth Rabi'VI-Akhir, in the year seven hundred and sixty-two " (17th Feb. 1361).

Over one of the side *Mihrdbs*, is, in Persian verse, the inscription:—

" In the reign of Firuz Shah, another Alexander,  
Mufarrah-Mufakhr al-Khowas Khas-al-KMs Sultani  
Built the puro Jami' mosque in Dholqah  
Of his own special private property by the divine favour of Allah.  
Upon amber bricks there are roses from musk of Tatory.<sup>5</sup>  
The mortar is of pure camphor." Bravo to the fortunate builder!  
The meadow (*floor*) is liko paradise, and men walk thereon.  
The five stated prayers<sup>7</sup> are there performed by Mas'ud Tayi.  
The glorious date at its completion of hard marble was—  
Of the Hijrat seven hundred and sixty-two, by divine grace.  
Benediction be upon this building of his till the day of resurrection  
May all difficulties be repelled and general prosperity ensue."

The other is much to the same effect bringing in "the tenth of the month Rabi'u'l-akhir," and the year 762, which is repeated three times.<sup>8</sup>

This old Jami Masjid or mosque of Mufakhr Mufarrah occupies an area 160 ft. 8 in. by 69 feet within the walls, and has a court of only 36 feet in width by 134 in length. It has a double corridor round throe sides of this, with the mosque on the west, constructed of three rows of pillars taken from Hindu temples, arranged nearly equidistantly (see Plates XXXV. and XXXVI.). These pillars are further illustrated by the examples given on Plates XXXVII. and XXXVIII. The roofing of the Hindu temples has also been appropriated as at Bharoch, and two examples more of the carved ceilings are given to scale on Plates XXXIX. and XL., with sections to show the depth of the cuttings in them.

The *Mihrdbs* are unusually deep recesses, receding about 4 feet from the inner lino of the walls, and having semi-circular buttresses behind, into which they enter. An area

<sup>1</sup> *Surah*, III. v. 16, 17.

<sup>2</sup> From *al-QahMr*—"the dominant"—ono of the 99 names of Uod.

<sup>3</sup> The *sunnat* are the number of *rak'ats*, or forms of daily prayers in use, as being founded on the practice of Muhammad; the *farz* are these said to be enjoined by God in the *Qur'an*.

<sup>5</sup> *i.e.*, Yellow tessellated pavement with black ornamentations.

<sup>6</sup> Of snowy whiteness.

<sup>7</sup> The five periods of prayer are called in Hindustani—Fajr, Zohar, 'Asur, Maghrib, and 'Aysba-ki-namaz.

<sup>8</sup> For the texts of these inscriptions, see my *Lists of Antiq. Remains in the Bombay Presidency*, pp. 278-281.

about 18 feet square is cut off by perforated screen work at the north end for the women, having a separate door close to the north wall. In this apartment is a small *Mihrab* with an inscription over it, bearing the usual formula from the *Qur'an* (*Surah LXXII*, v. 18). "It is unto Allah that the mosques are set apart; call not then on any other therein with Allah."

In the court a modern wooden erection extends across from the front wall to the mosque and is about 4½ feet wide supported on six rows of wooden pillars. The court, as in the case of Hilal Khan's, is entered by three doors, on the east, north, and south—each with a small domed porch,—that on the east being the largest on eight pillars and two pilasters. There can be no doubt that this also was taken from some Hindu or Jain temple, together with the doorway; and the figure sculptures on them were merely defaced. The dome is an elegant one, though it is now repaired with but ill applied brick supports. A section of it, showing the door is given on Plate XLIII. and one of the pillars supporting it on Plate XXXVII, fig. 1. The ornamented parapet round the porch and the door at the north entrance are of similar origin, and are characteristic specimens of Hindu work of the kind in the thirteenth century. The parapet wall of the porch is given on Plate XLII. The doorway at this end, which should be compared with that at the entrance to Hilal Khan's mosque, is also given to scale on Plate XLI.

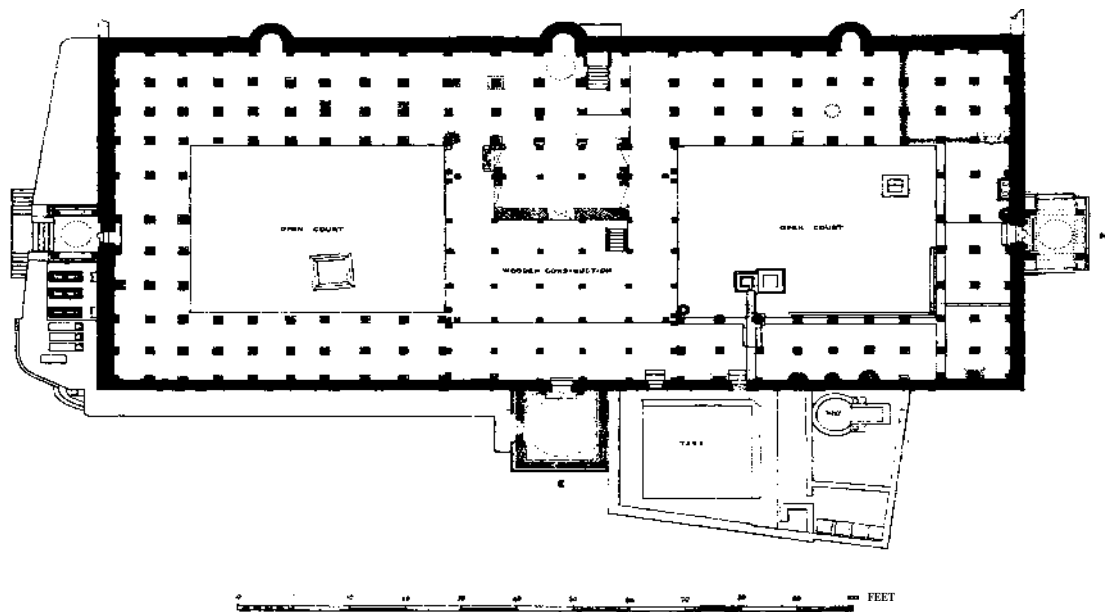
#### ALIF KHAN'S MOSQUE, DHOLKA.

Of the other two large mosques at Bholka, the great brick masjid of Alif Khan Bhukai—known as the Khan-ki Masjid—is probably the older by about thirty years. From its massive style we should be inclined to date it soon after the Bauzah of Darya Khan at Ahmadabad or early in the reign of Mahmud Shall Bigarah. This Alif Khan Bhukai was one of three favourite companions of that Sultan's youth, who were afterwards advanced by him to the title of Khan and commands of 5,000. The *Mirdt-i-Sikandari* says,<sup>1</sup> Alif Khan "built the great masjid in the vicinity of the town of Dholqah, to the west of the fort. Travellers in many lands are agreed that they have in no country seen so fine a mosque of brick."

There are no inscriptions left to guide us, but there seems no reason to doubt that this statement can only refer to this striking brick monument (Plates XLIV., XLV.). The original facade has long ago fallen, but it was flanked by two square solid towers, the total length over which was 204½ feet, while the mosque measured inside 150½ by 42 feet. It is divided into three square halls by two massive walls 12 ft. 3 in. thick, each perforated by a large central and two smaller side arches. The front and back walls are only 6 ft. 3 in. thick, and the former is similarly pierced by a larger central and two side doors, while in the back, the *Mihrab* occupies the centre and has a perforated window on each side of it. The end walls have also a recess and two windows each. At a height of about 23 feet, a thin plain string-course runs along the walls and is surmounted by eight arches—four of them with groins across the corners, so as to reduce the square to an octagon—the four on the sides enclosing perforated windows through the outer walls and plain openings through the inner ones. These arches, with groined segments

<sup>1</sup> Sir E. C. Bayley's *Hist. of Gujarat*, p. 228.

DHOLKA: PLAN OF THE TANKA MASJID.

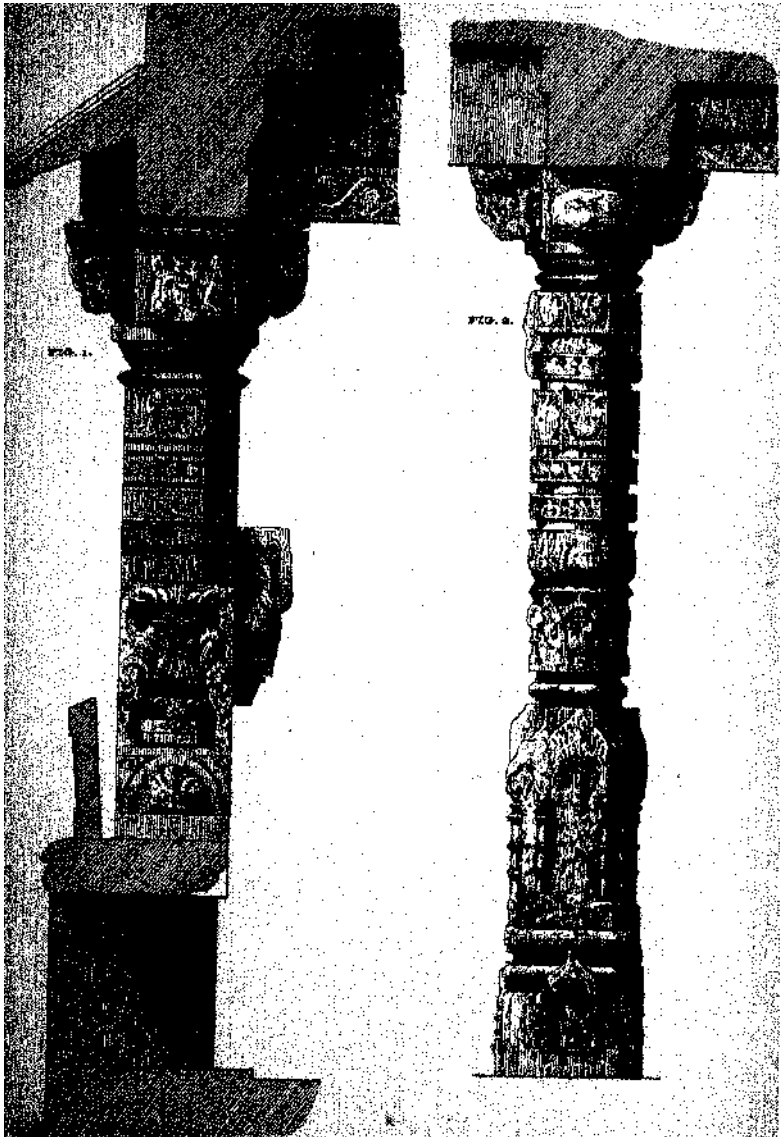


J Purgess inr

HCousena sury



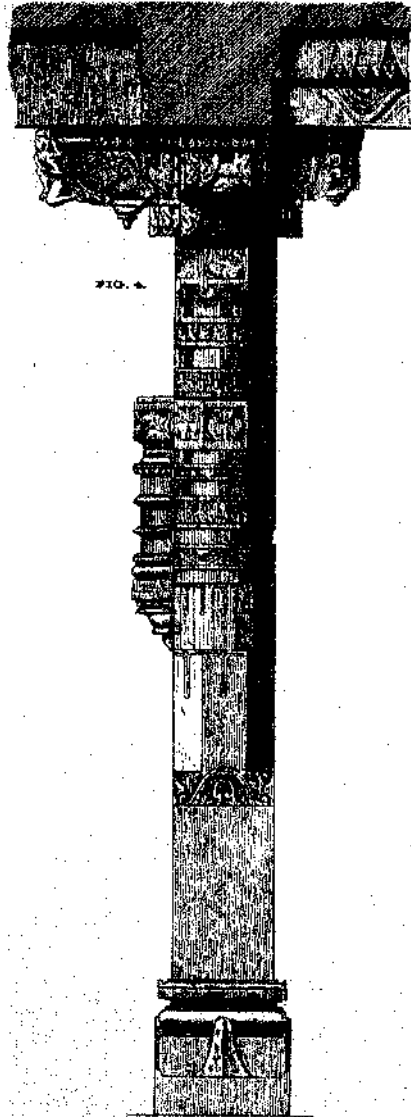
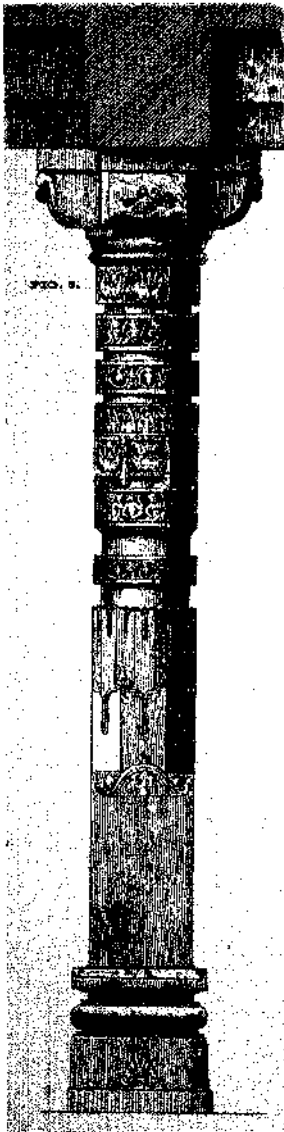




0 1 2 3 4 FEET



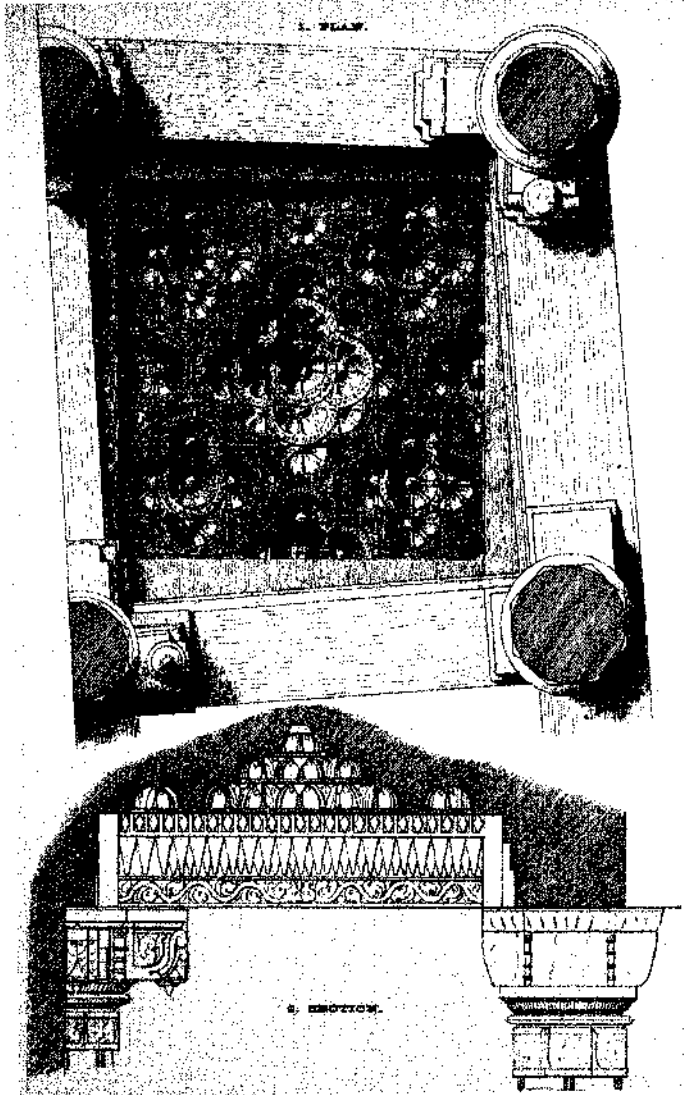
DHOLKA: PILLARS IN THE TANKA MASJID CORRIDOR.



1 2 3 4 FEET



DHOLKA: CEILING PANEL IN TAN



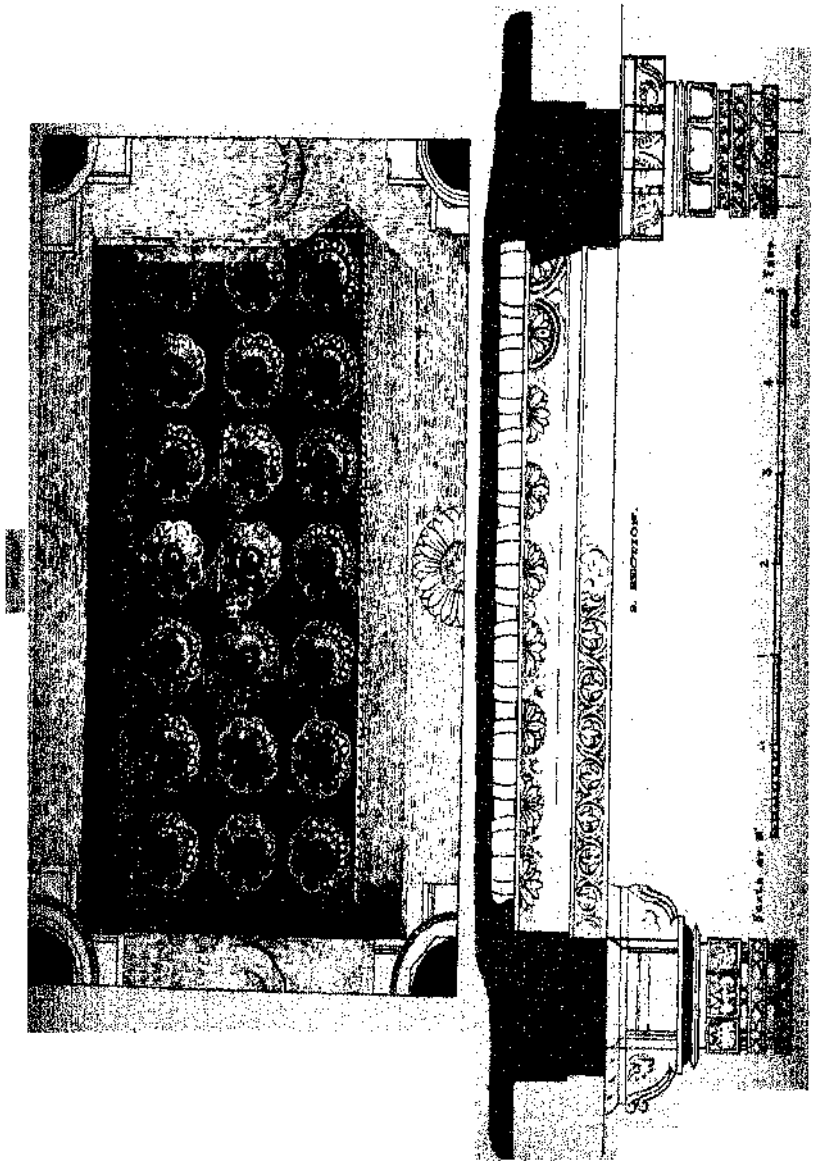
H Cousen, sury

SJ Pacheco, del.

SALE OF 12 1 2 3 4 5 FEET



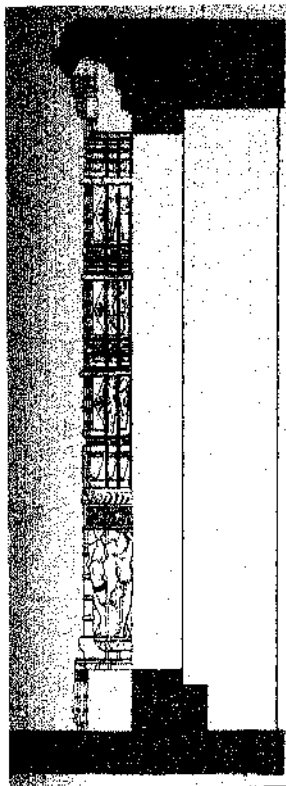
DHOLKA: CEILING PANEL IN TAMA MASJID.







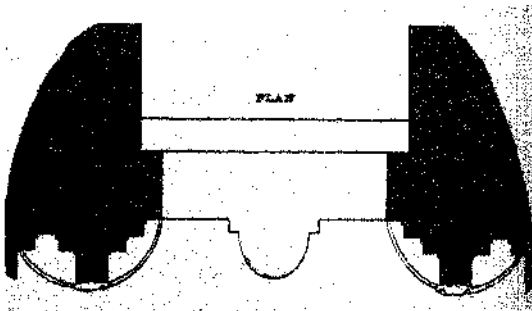
DHOLKA: NORTH DOORWAY TO THE COURT OF THE TANKA MASJID.



SECTION

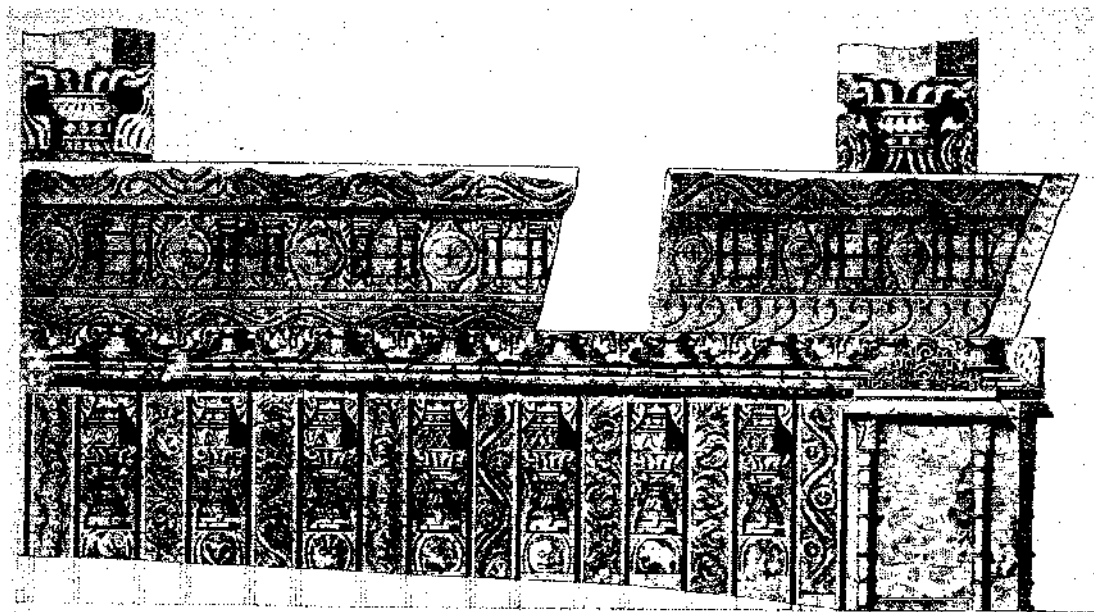


ELEVATION





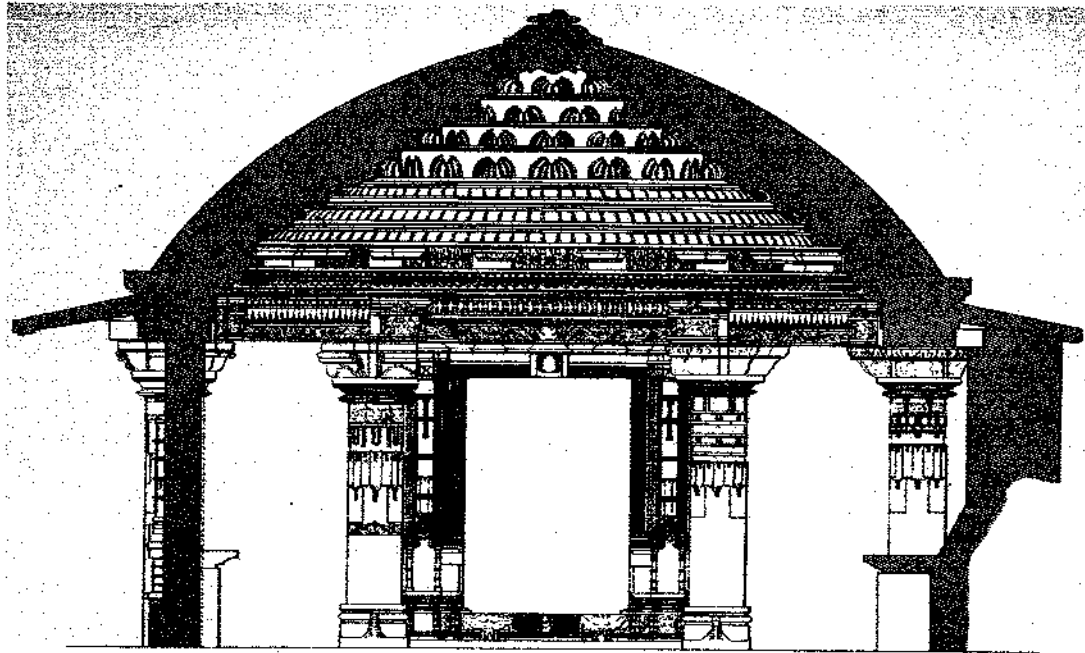
DHOLKA: PARAPET OF SOUTH PORCH OF THE TANKA MASJID.



SCALE OF  FEET



DHOLKA : TANKA MASJID, SECTION OF THE PORCH ON THE EAST OF THE COURT.

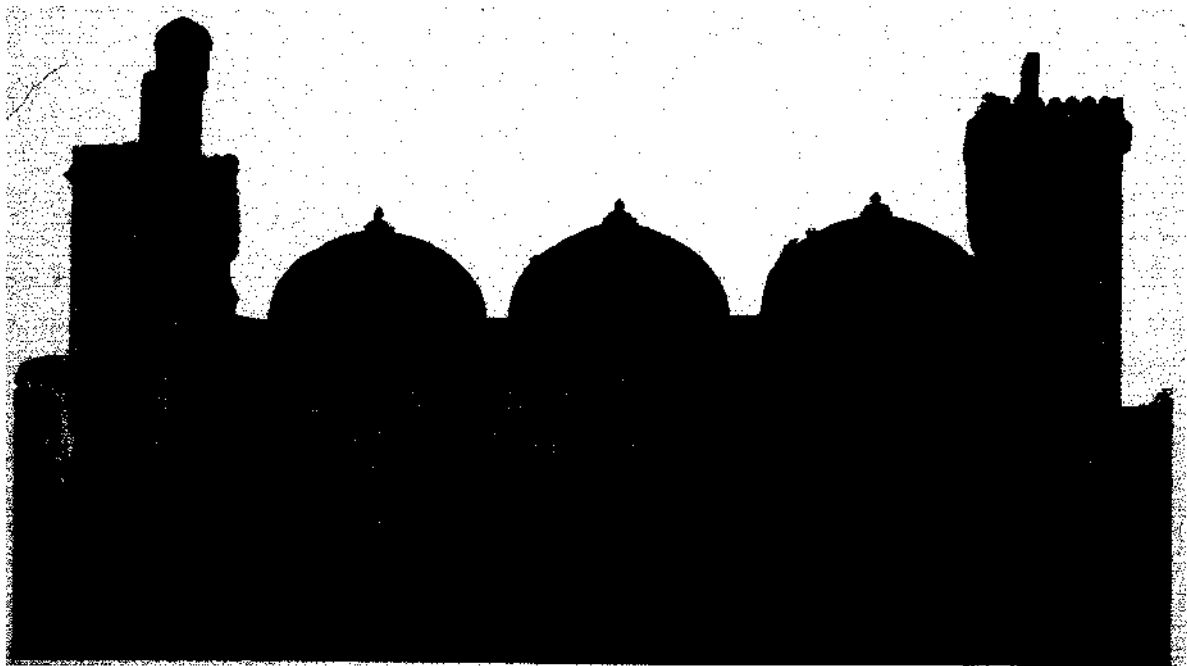


10 FEET

H Cousens, sury



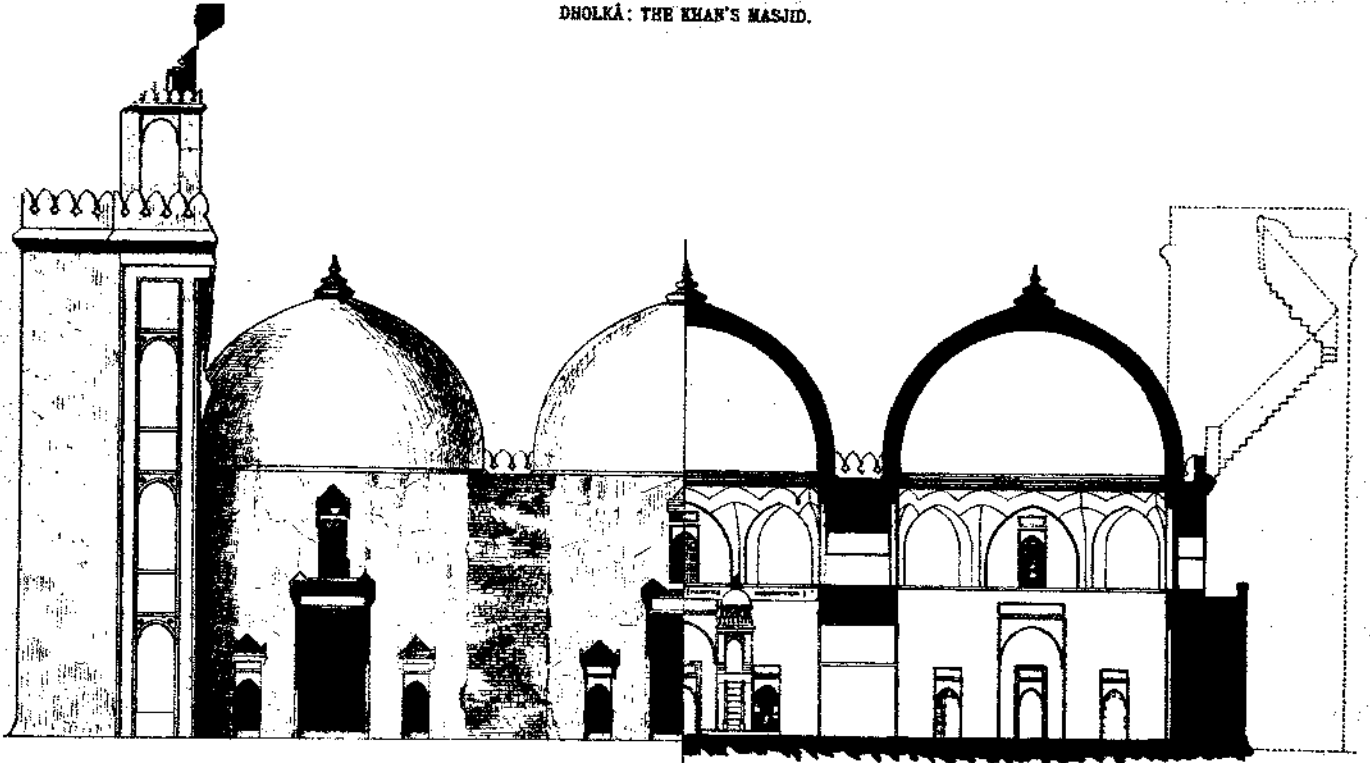




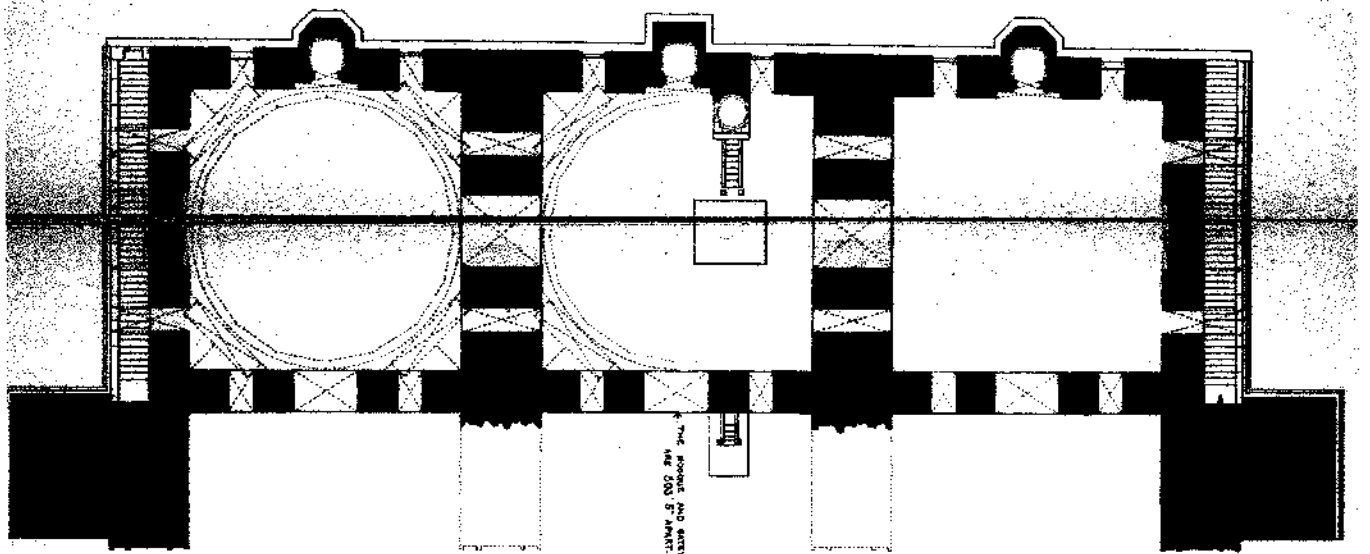
DHOLKA: THE KHAN'S MASJID.



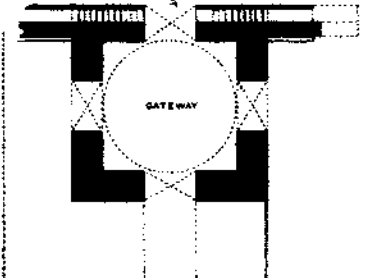




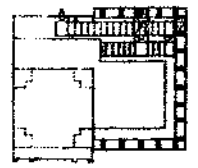
HALF ELEVATION AND HALF LONG SECTION.



PLAN.



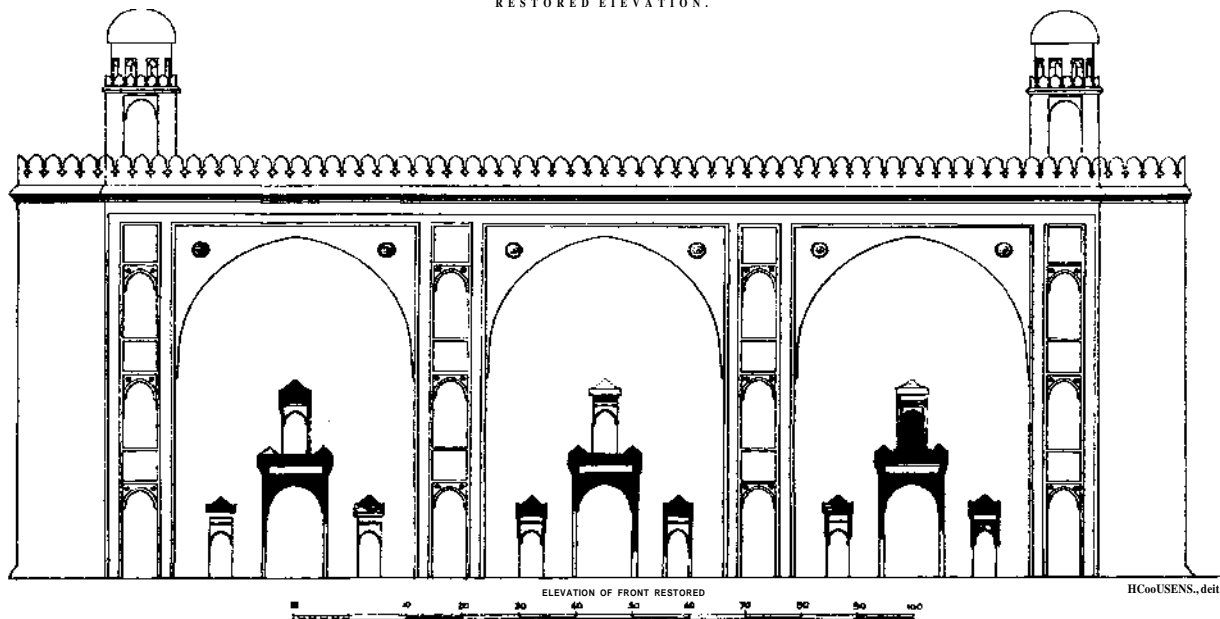
GATEWAY



PLAN OF TOP OF TOWER SHOWING STRONGS LEADING THERE TO FROM THE ADCF TERRACE.



DHOLKA: THE KHAN'S BRICK MASJID.  
RESTORED ELEVATION.





NORTH ARCHWAY IN THE FACADE.







up, by means of a carved frieze and originally a perforated screen above it, to the height of the base of the central domes. This allowed the side entrances to be made fully 30 feet high to the cusps.

The wings have not this raised roof in front, and consequently the front walls were not required to be carried higher than 17 feet, if the domes behind were not to be hidden. Each wing has only a small entrance door in front.

In the back wall are six windows that have been filled with perforated work. There are also three in each of the end walls but all of them have been more or less broken. The central and larger one in the south end is represented to scale on Plate LI.

The upper storeys of the two minars have fallen. They stand between the main entrance and the two side ones, and still rise in three storeys to a height of 37 feet, having projecting eaves supported by brackets at the top of each storey—the second being in line with the weather board of the facade, which projects about 20 inches from the wall, and is supported by neatly wrought corbels. The upper portions have fallen. In line with the first weather moulding, which is at the same level as the top of the wings, a broad carved string-course is carried across the fayades.

the plan of the minars is the well known one of the shrines of Hindu temples,—namely, a square with narrower facets laid upon it, so as to "step off" all corners by a series of vertical rebatements.<sup>1</sup> They have numerous horizontal mouldings; and on each of the three faces in the first and second storeys are niches, in imitation of these for images on the back and side walls of Hindu shrines, but which in mosques are always ornamented with some intricate floral design on the back with an arch within the jambs. these here are distinctly different from the designs most prevalent at Ahmadabad. As examples from this mosque three of these niches (figs. 1, 2, and 4) from the sides of the minars and one (fig. 3) from the front are represented in Plates LII. and LIII.

The stairs leading up to the gallery and roof enter in the thickness of the front wall in the jambs of the central entrance and turn into the minars a short distance up.

The five *mifrabbs*<sup>2</sup> in the back wall, are much alike in general style, but with differences in the details, the central or principal one being the richest in carving. It is represented in elevation, plan, and section to scale on Plate LIV. The pulpit or *mimbar*' bears a close resemblance to that in the Hilal Khan Qazi mosque, but is scarcely so well executed.

AB in many of the later masjids, there is no *zandna* gallery in this. the older mosques nearly all have it.

The court measures 149 feet in length by 76 feet broad, and has an open tank at the south end, and a covered one with two well openings near the middle. In the north-east corner is a tomb, which once had a dome supported on twelve pillars, but the roof is now gone. Three graves occupy the floor.

<sup>1</sup> *Arch. Sur. Wn. Ind.*, vol. III. p. 21.

<sup>2</sup> *Mihrab* (plur. *mahdrib*), as already explained (p. 26), is the representative of the *absis* in the early Christian basilicas; they were introduced, in the form that has become general since, by the Khalifah al-Walid in A. If. IK (A. J. 709). In the *Qur'an* the word is used in the sense of a "chamber" (Surah III, 32, 33; XIX, 12; XXXIV, 12; XXXVIII, 20).

<sup>3</sup> *Minbar* (usually pronounced *mimbar*), the pulpit, from which the *Khutbah* or sermon is recited. In Persia and elsewhere it consists of only three steps, sometimes of wood and moveable, but in Egypt and India they are often more elevated and elaborate structure'. Some in Gujarat are handsomely carved. It is said that Aurangzeb objected to the high pulpits as heterodox and had most of them removed for the low three steps of earliest date.



There is also a portion of an old Hindu, or Jaina temple 40 ft. by 27 ft., being an open portico, with forty pillars supporting two domes, which has also been converted into a rude mosque by simply constructing a *Mihrab* in the west end of it. Probably the outer line of pillars also were at one time filled in by a brick wall,—now mostly gone.

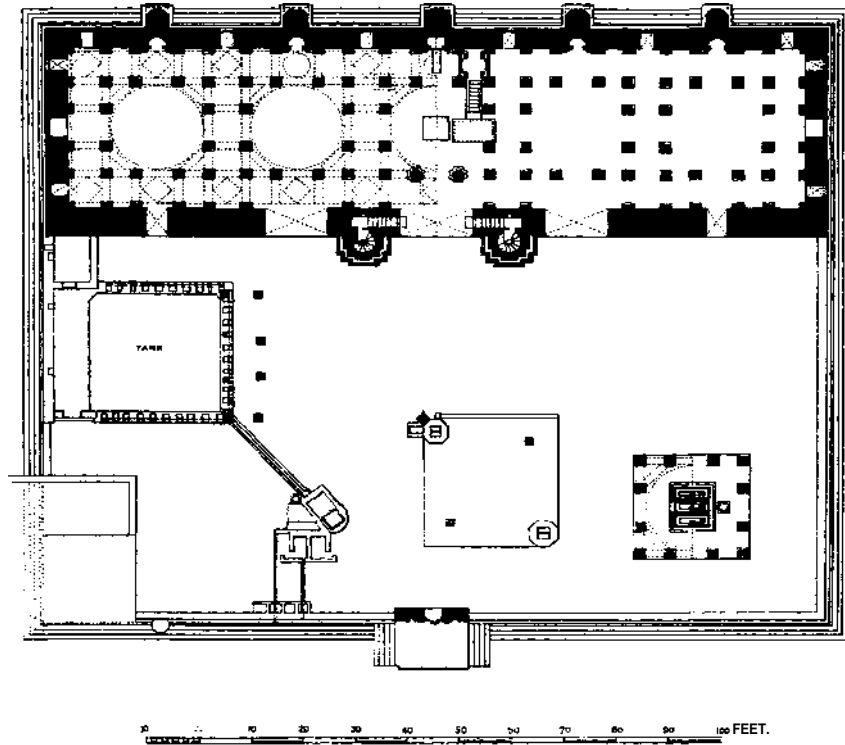
#### HAZRAT KHAN'S TOMB.

Further there is a large, but comparatively modern, enclosure about 465 feet in length by 355 at its greatest breadth. The plan is given on Plato LV. In the centre is the tomb or Hannah<sup>1</sup> of Hajrat Khan, about 57 feet square, supported by eight piers, with a room in the centre 21 feet square inside. But it is not of much architectural interest. To the west of it is a small mosque 52 feet long by 18 feet deep with nine small *Mihraba*. There is another smaller tomb to the south-east of the principal one, and other buildings round the area, which contain many graves scattered about.

<sup>1</sup> Tombs of notable Muhammadans are sometimes so called from *ar-Hanfah*—"the garden," in which is situated the tomb of Mulimimind at Madinah. In India the larger Inausolea are usually called *Durgih*,—a Persian term meaning "palace" or "court." the grave is called *qabr*, and as the MuhammadariH bury so as to allow the body to lie with the face towards Makkah, in India the graves are dug from north to south.

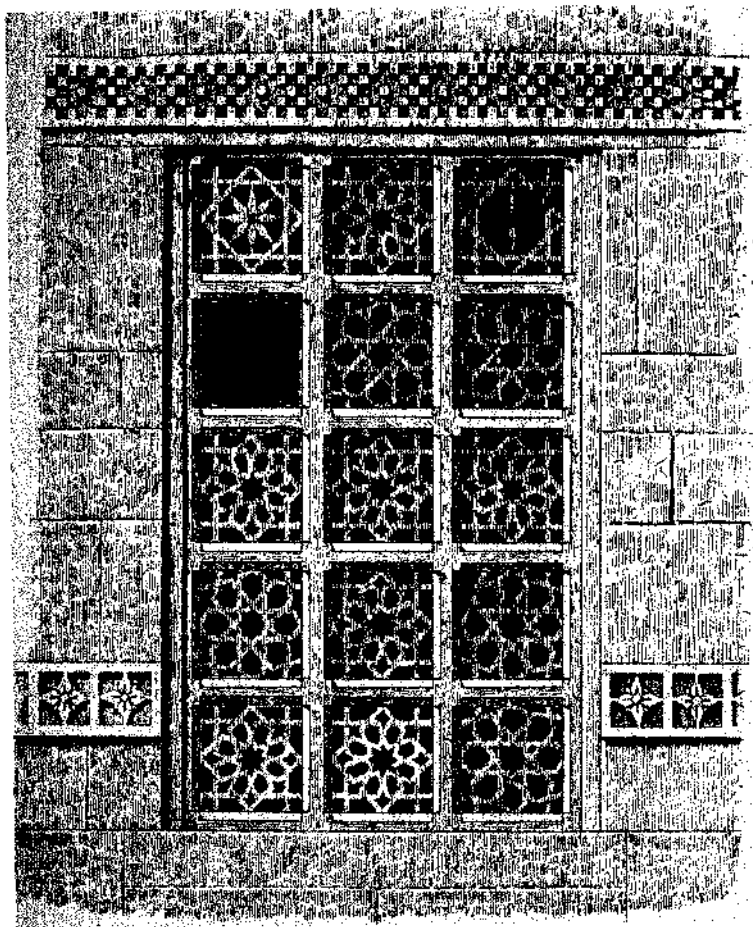
DHOLKA JAMI' MASJID : PLAN.

PLATE L.





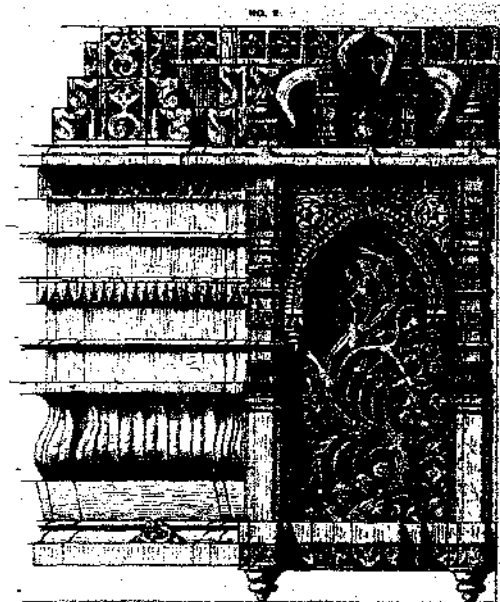
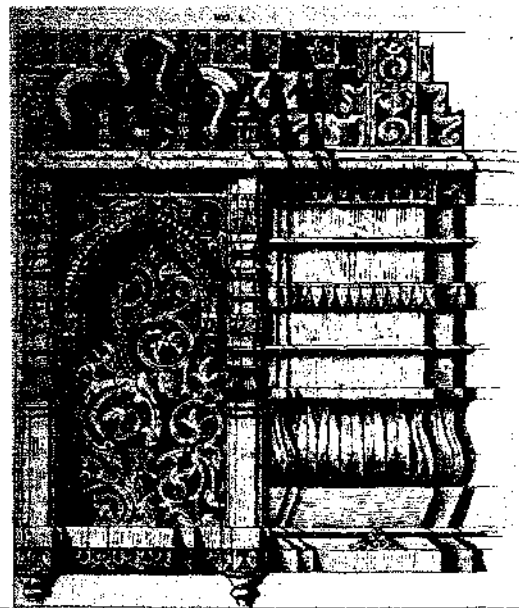
DHOLKA JAMI MASJID: WINDOW IN THE SOUTH END.



SCALE OF 4" 1 2 3 4 5 FEET



DHOLKA: NICHE PANELS FROM THE MINARS OF THE JAMI MASJID.

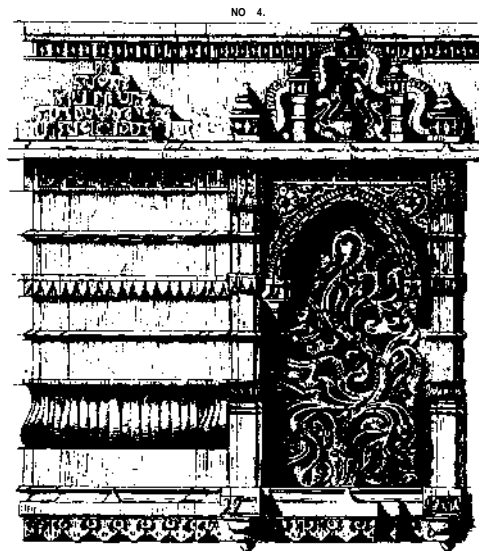
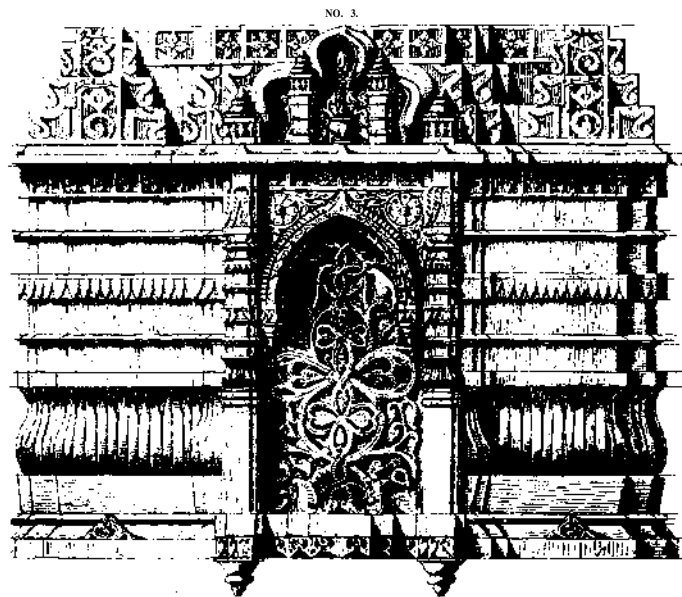


H Cousins, sury

SCALE OF 1 2 3 4 5 FEET



DHOLKA; NICHE PANELS FROM THE MINARS OF THE JAMI' MASJID.

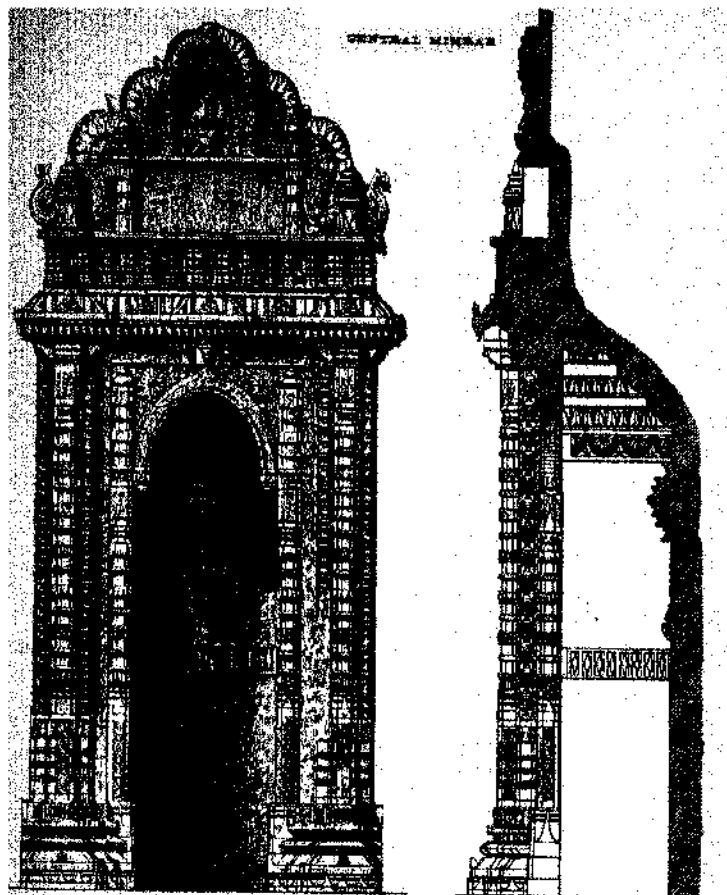


H Cousens, sury

SCALE OF FEET.

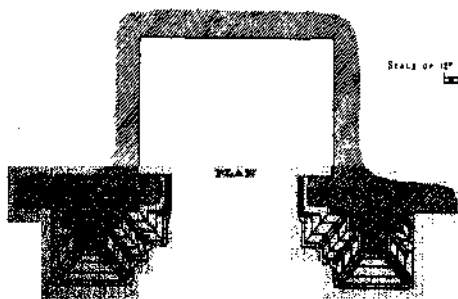






FRONT ELEVATION

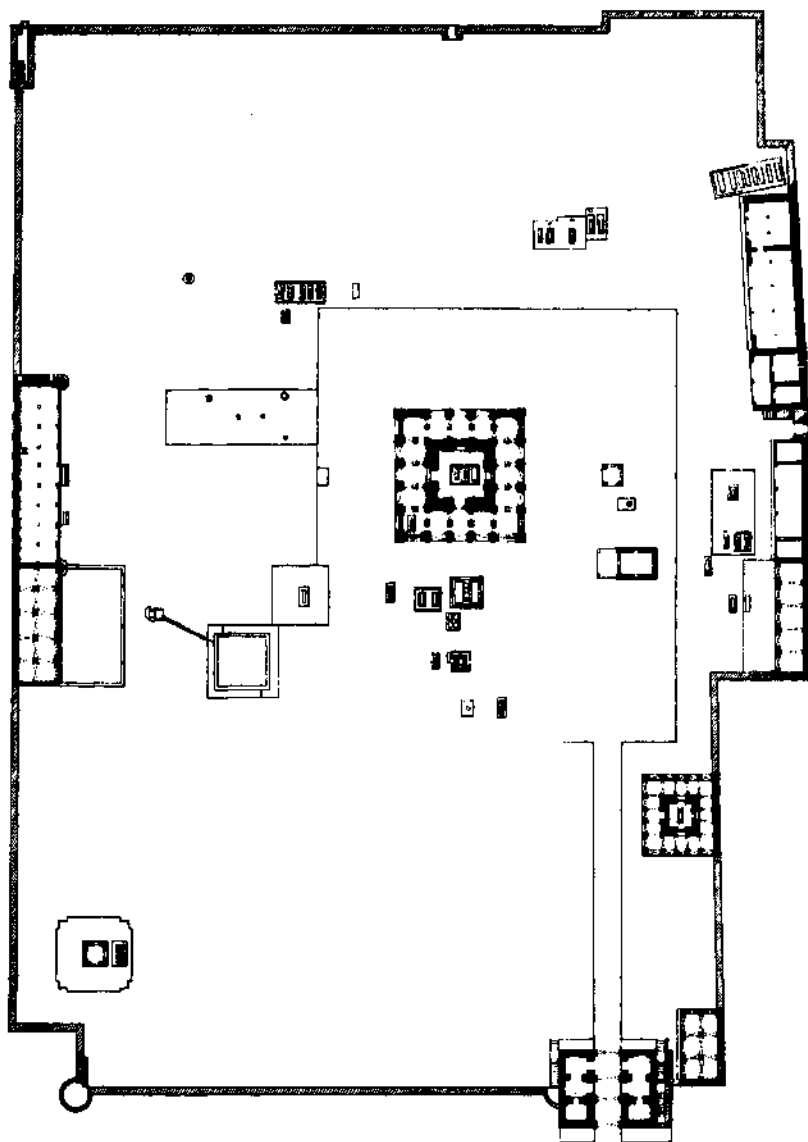
SECTION



SCALE OF 1/2" = 1 FEET

A horizontal scale bar with markings at 1, 2, 3, 4, and 5 feet. The text "SCALE OF 1/2" = 1 FEET" is positioned above the bar.





SCALE of 50 100 150 200 250 FEET



## CHAPTER V.

## CHAMPANIR.

CHAMPANIR lies 78 miles south-east from Ahmadabad in the Panch-Mahals district, about twenty-five miles north-east of Baroda and twenty-two south of Godhra, the principal town of the district, and nearly a mile to the north-east of the main body of Pawagadh hill. That great isolated hill rises about 2,500 feet from the surrounding plain, and was a famous Hindu fortress under the Solankhi kings of Gujarat. On the fall of the kingdom some of the Khichi Chauhans made it (1297) their stronghold. By the Be Chauhans it was held for about 200 years. Early in the reign of Alnnad Shah I., Raja Trimbak Bhupadas of Champanir had, along with other Hindu chiefs, invited Sultan Hoshang of Mandu to attack the Gujarat sovereign, and in 1418 Ahmad Shah invested Pawagadh, but was bought off by the chief. On his return from Malwa in the following year he laid the territory of the chief utterly waste. Still the Raja was unsubdued, and in 1449, Muhammad Shah marched against the fort. Gangadas, the son of Trimbakdas offered resistance, but was forced to shut himself up in his fort, whence sending to Mahmud Khilji Sultan of Mandu for aid, Muhammad Shah raised the siege.

After Mahmud Bfgarah had subdued Junagadh in 1473, he sent an army to lay waste the Pawagadh or Champanir territory; and again, in 1482, a Gujarat officer led a plundering expedition into the same district, but it was boldly attackod by the chief Jaysingh Patai Rawal and defeated with the loss of all the baggage. This roused Mahmud, and with a large force he marched against the fortress. At Baroda he was met with offers of reparation for the spoil taken and professions of allegiance, but answered that he would negotiate only with the sword. The place was invested; the chief appealed to Ghyas ad-din of Malwa for assistance, but after taking the field, the latter fearing what might be the result, again retired. The siege was pressed, and in their extremity, knowing too well the conduct of their Muslim enemies to the vanquished, they gave their women and children to the *joJmr*—a burning holocaust—and then rushed on their enemies, to be all slain. Rawal Pathai and his minister Dugarst were taken wounded to the Sultan and urged to become Muslims.<sup>1</sup> They refused, and when their wounds were healed they were ordered to accept the creed of Islam or death. On their again declining the chief's head was struck off and exposed on a gibbet.<sup>2</sup> Dugarst, wresting a sword from a soldier killed one of the Sultan's connexions at a single blow, but was himself slain. The fort of Champanir was taken on the 24th (or 22nd) November 1484, and the Sultan renamed it Muhammadabad.

The siege had lasted about eight and a half months, and Mahmud, finding the climate agreeable, made a royal residence where his camp had been, and founded there

<sup>1</sup>*Ras Mala*, vol. I. p. 373.

<sup>2</sup> A son of the Rawal—Pratapsingh—is said to have escaped to Hauf on the banks of the Narmada, and after many raids obtained the *chauth* of the revenues of Halol and Kalol. His grandson Trirabaksingh conquered Bariya and divided his lands between his two sons who founded the Chhota Udaypur and Devagadh Bariya chiefships.

a city which at first threatened almost to rival Ahmadabad. It must have been of considerable extent, as in the beginning of the present century the ruins extended almost to Halol, about three and a half miles to the north-west.<sup>1</sup>

Mahmudabad Champanir was the favourite residence of this sovereign till his death in 1511, and was, even till the death of Bahadur Shah in 1536, the political capital of Gujarat. It had fine streets and squares with houses of stone. In 1535 it was pillaged by the emperor Humayun, and on Bahadur Shah's death in 1536, the court was transferred to Ahmadabad, and its decline from this date was rapid.<sup>8</sup> By the middle of the seventeenth century so much of the country round it had lapsed into forest, that it was infested by tigers and was a hunting ground for wild elephants.

In the end of the eighteenth century it was seized by the Marathas and finally fell into the hands of Madhavji Sindia. It was entirely neglected by his successor Daulat Rao Sindia, and on 17th September 1803, it was taken by the British ; at that time half of the walled enclosure or citadel was occupied by silk and brocade weavers. In 1804 it was restored by the treaty of Serji Anjangaon to Daulat Rao. In 1812 it contained about 200 inhabited houses, the people being chiefly runaways from Gujarat and a few silk weavers, but the latter were terribly thinned by cholera about 1828.<sup>8</sup> On July 31st, 1853, when it came under British management, the place was almost deserted. An attempt was made to bring in cultivators and clear the forest, but three fourths of the immigrants died and the rest fled. Latterly its only inhabitants are a few Kolis and Naikdas.

The citadel of Mahmudabad Champanir is surrounded by a massive wall of freestone—the Jahanpanah or 'world shelter,' " Enclosing an area about three-quarters of a mile long and two hundred and eighty yards broad, this wall, of great strength, and about thirty feet high, has at regular intervals bastions running north and east at right angles. Though much overgrown with creepers and clinging trees, the wall is in almost perfect repair. A few hundred yards from its western corner is the south or south-west gateway. At the entrance the line of wall falls back about 120 feet, and the road into the citadel lies between the two lines of wall through a rectangular building, probably a guard-room, about 150 feet long and 120 wide, with double gates, and in the south wall richly carved stone windows. On the inner gate is a Persian inscription of which the first figure of a date and the words 'Muzaffar Shah,<sup>4</sup> son of Mahmud Shah' can still be read. Inside the citadel a little west of the gateway is the Shahr-ka Masjid or City Mosque, a beautiful building in fair repair. About 200 yards east and near the centre of the citadel is the Mandvi or custom house. This, probably used as a guard room, is highly finished, very simple and well proportioned. Nearly square, it is open at two ends, each open face having six bays and the two ends joined by five rows of arches, the whole forming a colonnaded chamber of five nearly equal aisles. The roof is flat and massive and though without ornaments, is finely relieved on the inside. From the Mandvi

<sup>1</sup> *Tram. Bom. Lit. Soc.*, vol. I. p. 141.

<sup>2</sup> Stanley's *Barbosa*, p. 58; Bird's *Mirat-i-Ahmadi*, p. 233; Briggs's *Firiatnah*, vol. IV. pp. 106, 138; *Bombay Lit. Soc. Trans.*, vol. I I. p. 8 ; *Ind. Ant.*, V I. 2-8.

<sup>3</sup> Hamilton's *Hindustan*, vol. I. p. 681; *Bom. Lit. Soc. Trans.*, vol. I. p. 145.

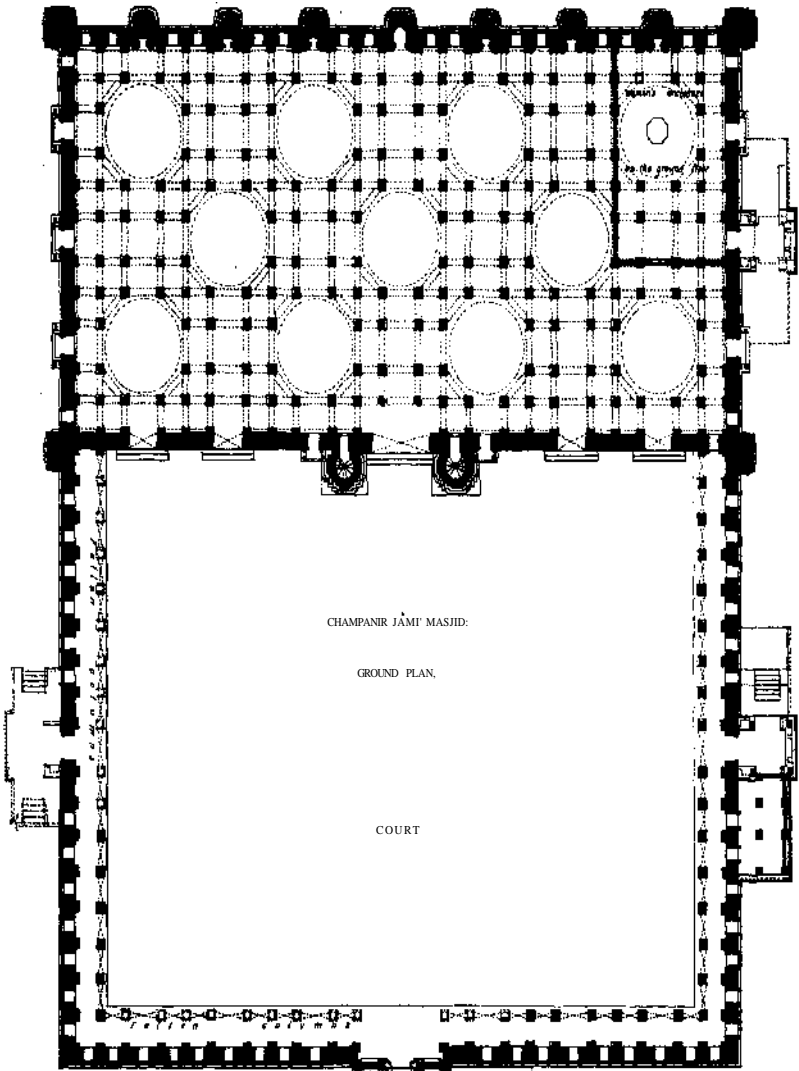
<sup>4</sup> Reigned A. D. 1513-1526.



CHAMPANIR: FRONT OF THE JAMI' MASJID.







CHAMPANIR JAMI MASJID:

GROUND PLAN.

COURT

J. Bures, dir.

H Cousins, sury

Shaykh al-Nawawi

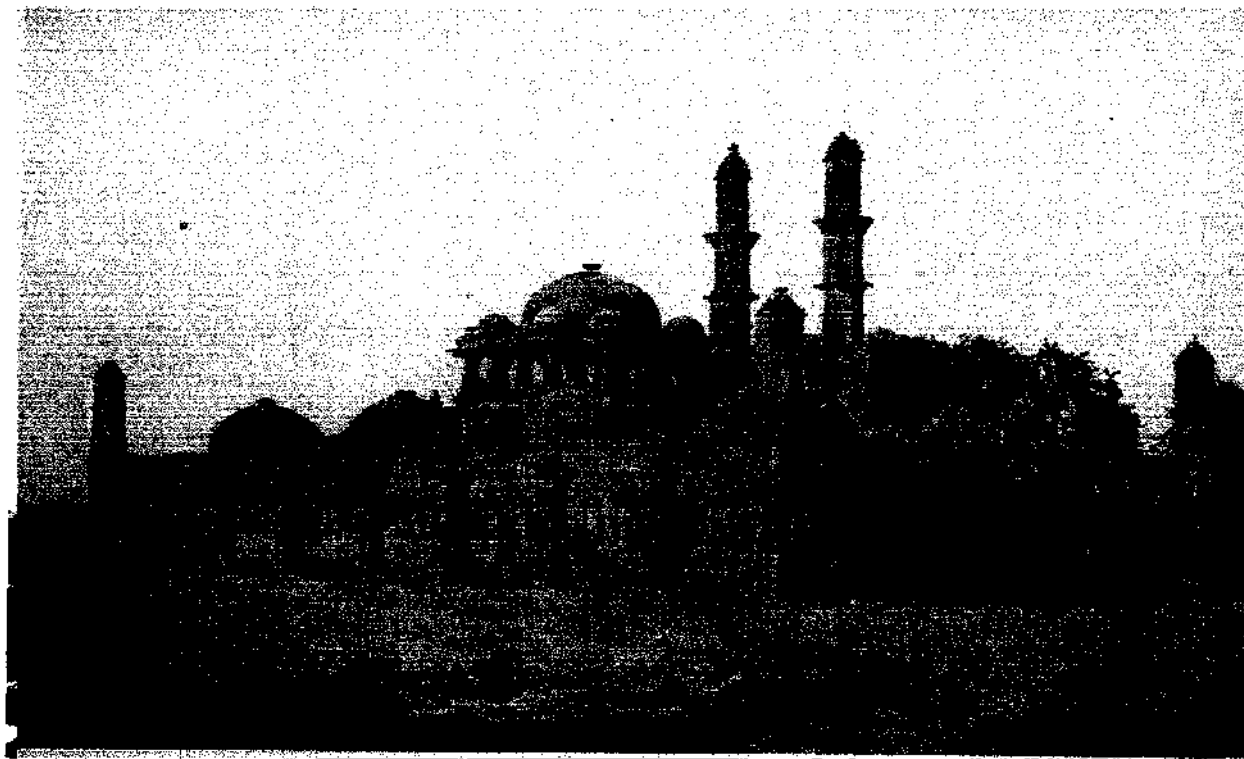
Shaykh al-Nawawi

Shaykh al-Nawawi

0 10 20 30 40 50 60 70 80 90 100 110 120 130 140 150 Feet.







CHAMPANIR: JAMI' MASJID FROM THE SOUTH WEST.

to the citadel's east gate stretches modern Champanir, a single street of mean huts. The east gate, built on the same plan as the south gate, equally massive, has the same inscription and the same guard room, only less ruined."<sup>1</sup>

#### THE JAMI' MASJID AT OHAMPANIR.

The Jami' Masjid or Public Mosque stands about fifty yards from the east gate of Mahmudabad Champanir. It is certainly one of the finest masjids in Gujarat. The minars rise from each side of the central and main entrance, to 100 feet in height, and the whole mosque is generally in excellent preservation, except that the top of the south minar is "shattered by a cannon shot wantonly fired at it by the tyrant Patankar, Sindia's governor in 1812."<sup>2</sup> (Plates LVL., LVII., and LVIII.)

Inside, the mosque measures 169½ feet by 81 feet. The pillars are so arranged as to provide for eleven larger domes—four along the front and back and three along the central line from north to south. With this plan, the pillars (exclusive of corresponding pilasters against the walk) run in ten rows from north to south and in twenty-two from east to west, but only four of the longitudinal rows and eight of the transverse ones are complete,—the others being interrupted for the domes. There are thus 172 pillars on the floor,—these rows which cross the domes being about 9 feet 3 inches between centres and the others nearly 6 feet 7 inches. As the pillars are 1 foot 6 inches square this gives an octagon 20 feet 10 inches in diameter to be covered by each dome. Between each pair of domes there will thus fall a space 7 feet 9 inches square, flanked by others 7 feet 9 inches by 5 feet 1 inch. These square spaces, ten in all, are covered by smaller domes. (Plates LVII. and LIX.)

The mosque has one main entrance, 15 feet wide, and four subordinate ones, each of half the width. The floor is about 2 feet above the level of the court, and the front wall at each end is about 23 feet high, with a projecting eaves-board or drip-stone, supported on carved brackets against a panelled frieze, over a string course carved with rozzettes. Other two string courses—one at the spring of the arches of the doors, and another 5 feet lower—complete the decoration on the facades of these wing sections. The central portion of the facade, 51 feet in breadth, is raised to a height of 28 feet above the side wings, and against this wall the minars are raised to about double its height. On the ground floor, outside the, minars on each side, is a projecting window supported on carved brackets, with side pillars, and over the great entrance is a similar window. Below this last and between the towers, is a bold projecting cornice. The minars are elaborately carved in the style of the period up to the level of the vertex of the central doorway; and above this, at intervals, are carved cornices and decorative string courses. The stairs enter these minars from within the mosque and lead up to the galleries, and to a door at the top of each tower.

On entering the main doorway, the first two pillars, rise to a height of 28 feet 10 inches, to support an upper floor over this insido porch, which is 21 feet wide by 12 feet deep. By this means the level of the general roof, which is only 17½ feet high,

<sup>1</sup> *Bombay Gazetteer*, vol. III. p. 303. <sup>2</sup> *Bombay Gazetteer*, vol. III. p. 309.

is carried back from the lofty entrance. The two pillars in this area are the only ones that have much carving upon them, and are represented on Plate LXV, fig. I.<sup>1</sup> In the roof of the second storey just behind the heads of these pillars, the compartment is filled by a carved slab of great beauty and ingenuity of workmanship, which is represented in a photograph on Plate LXII.

About 16 feet behind this porch, and in the centre of the building is the one larger dome in this transverse line, and under this and its flanking areas, and up to the front wall, the structure is carried to a height of three storeys. Under this dome itself there are no floors, but a carved balcony runs round the octagon on the first and second floors, while at the spring of the dome is a deep and richly carved frieze (shown in the section, Plate LX.). The sixteen ribs of the dome are also neatly carved.

The two square corner compartments on each of the outer sides of this raised dome, are crowned by small domes,—the middle flanking areas being flat roofed. On the front side the roofs are carried forward to the facade wall (see also Plate LVIII.).

In the north-west corner of the masjid, an area about 45 feet by 28 on the floor, is, with one *Mihrab*, enclosed by perforated stone screens about 9 feet high between the pillars, as a private chapel for the women. It is entered by a door in the centre of the north wall, and has an octagonal raised seat under the centre of the one dome over the area. There has been a porch outside with steps up to it on the north; but it is now quite ruined.

Including that in the women's enclosure there are seven *Mihrabs* in the back wall corresponding to the domes, very similar to these in many of the masjids in Gujarat of the same age; the central one is somewhat more elaborate than the rest—and is given in plan, elevation and section on Plate LXI. In plan, it will be seen, it is a square with the inner corners cut off. It contained an inscription commemorative of the erection and containing a chronogram of the date of completion in the words:—

—*Khutbah wa minbar* "The benediction and the pulpit"—in which the numerical values of the letters make 914, the *Hrjra* year, corresponding to A.D. 1508-9. This tablet has now disappeared. Other two tablets contain usual verses from the *Qur'an*.

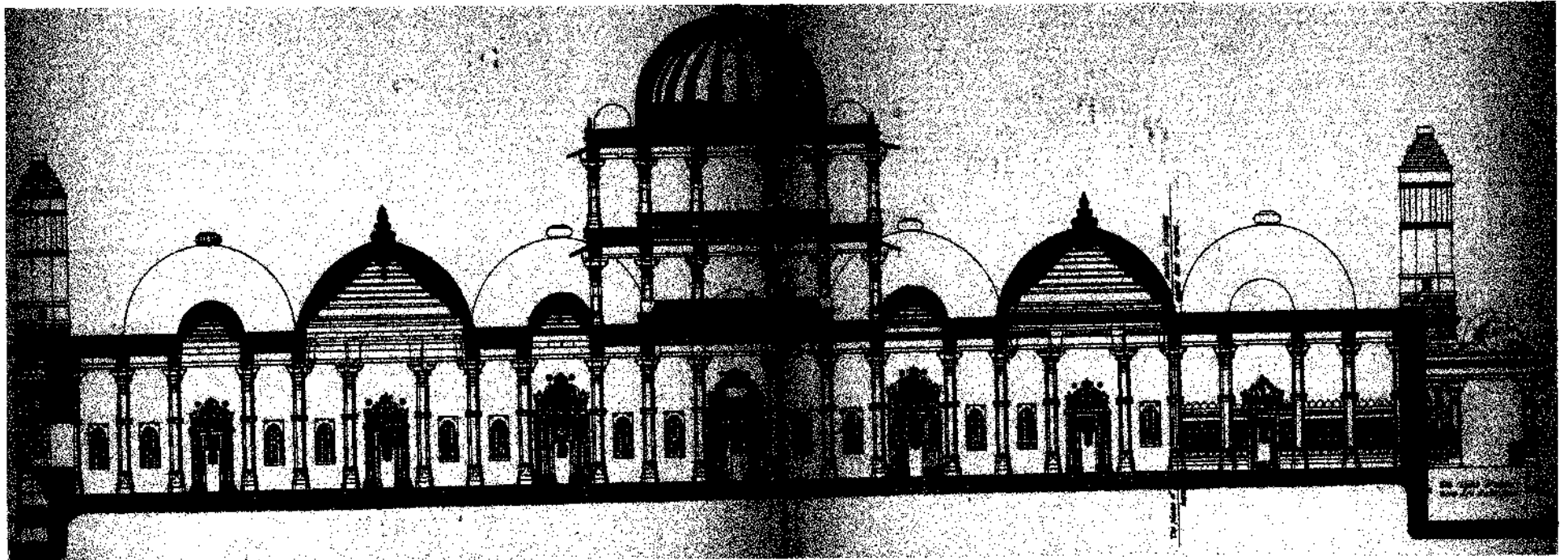
In the back, wall are sixteen perforated stone windows; in the south wall are two and in the north end two with projecting balconies, like these beside the minars. On the back wall outside behind each *Mihrab* are the characteristic buttresses, so elaborately carved, and derived by the Gujarat workmen from the backs of Hindu temples. Then at the four corners are minarets, with a good deal of carving on the lower shafts, and rising 23 feet over the roof level (Plates LVIII. and LIX.).

The court in front measures 152 feet from north to south exclusive of the corridors and 115 feet from east to west, and is surrounded by a corridor open to the court and against an outer wall, with perforated lattice windows corresponding

<sup>1</sup> Through a mistake of the draftsman the scale to this figure is given as  $\frac{3}{4}$ -inch to a foot, instead of  $\frac{1}{4}$ -inch, or half of the scale to figure 2.

<sup>2</sup> Briggs' *Firishah*, vol. IV. p. 70.

CHAMPANIR JAMI' MASJID: LONGITUDINAL SECTION.



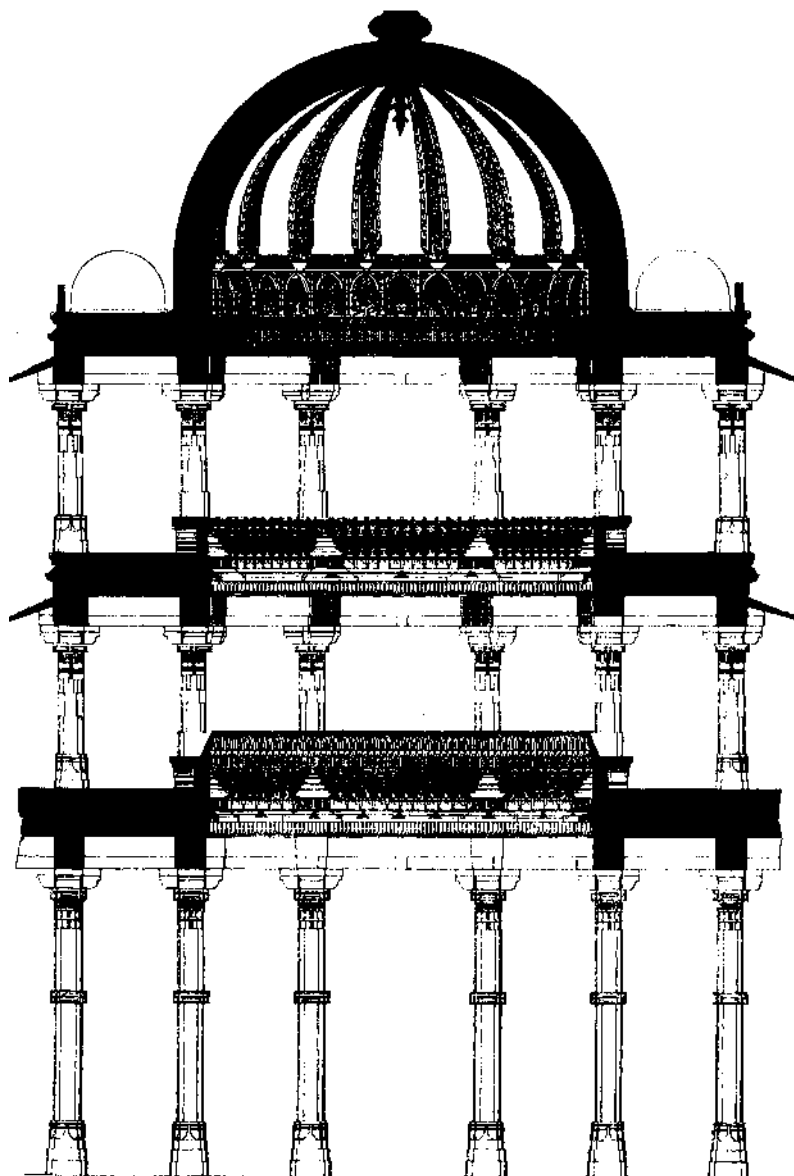
J Burgess dir.

H Cousens, sury

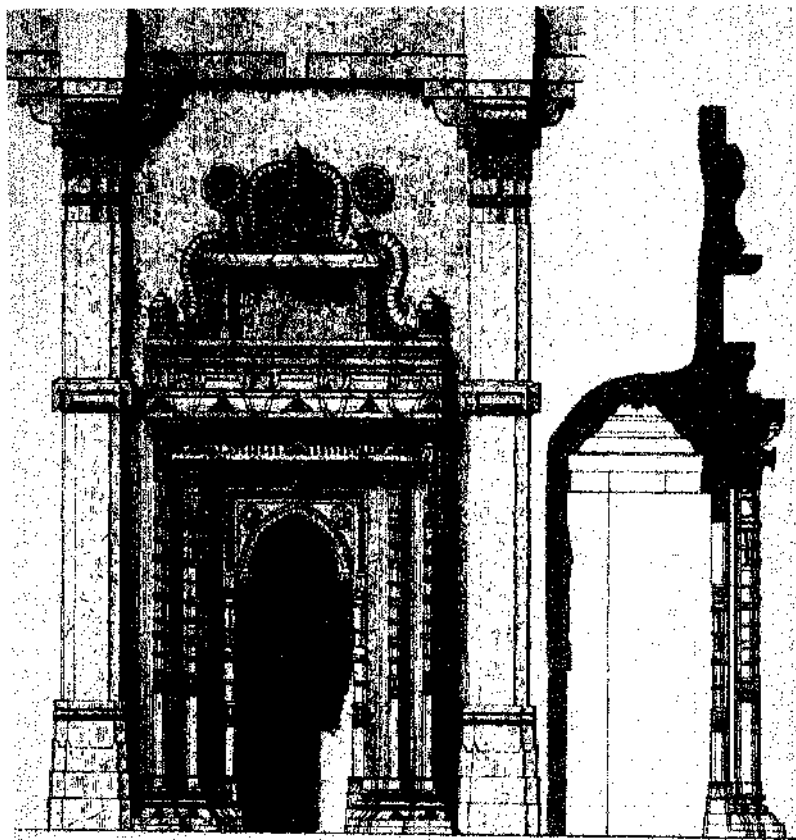
Scale of 10 20 30 40 50 60 70 80 90 100 feet.



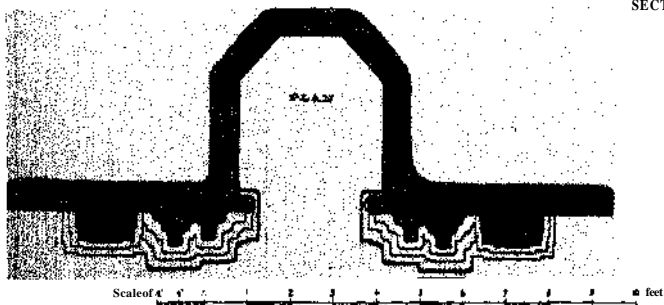




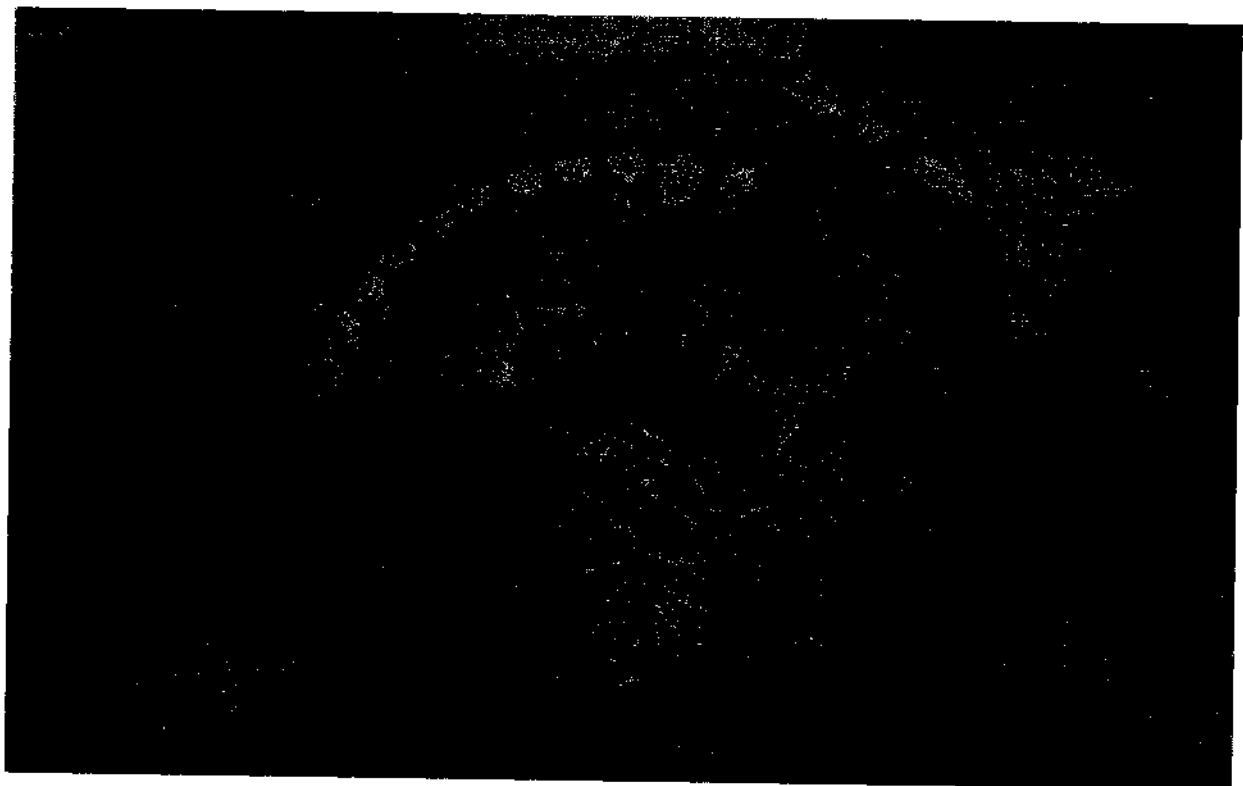




SECTION-







y

x

CHAMPANIR JAMI' MASJID: PANEL IN THE ROOF.



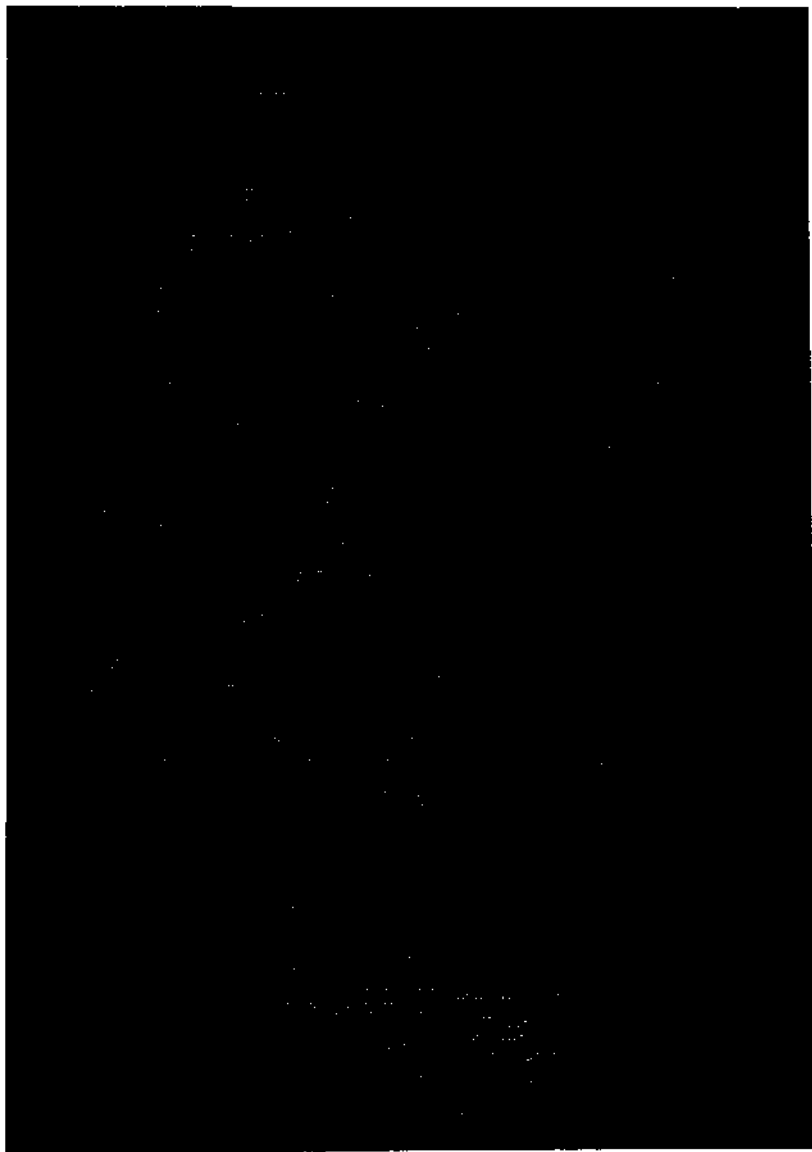


CHAMPAMR JAMI'MASJID: COURT AND PORTICO FROM THE SOUTH EAST.









CHAMPANIR: DOOR OF THE EAST PORCH TO THE MASJID.

to the interspaces in the inner arcading (see Plate LXIII). These windows are carved with every variety of patterns, and, as an example, one from the north wall is represented in the second figure on Plate LXV. Much of the corridor has now fallen in; the tank in the court has got filled up; and the area is occupied by large trees. In the middle of the north and south ends were porches leading to doors in the court wall. That on the south side is quite ruined: but on the north is in fair general preservation: It is approached by steps from the west, and has a sort of corridor to the east. The roof of this porch has been finished with much taste, and a carved panel from it is given on Plate LXV. But on the east or front, the porch was of unusual magnificence. Now it is sadly ruined, but the illustrations (Plates LXIII. and LXIV.) will convey some idea of what must have been its architectural merits when complete. It stood on a basement raised to the level of the court within, and was entered by doors on the north and south sides led up to by steps. On each side of these, and also over them were perforated stone windows. On the east was a projecting balcony—of which only the floor, supported by corbels, is left. Above were projecting eaves supported on brackets; the central area was covered with a brick dome raised on a moulded stone base, and at each corner was a small cupola supported on four pillars. Round the roof was a parapet of lattice work. The doorways were carved with a richness that can be best illustrated by the example of that on the north side given on Plate LXIV. Plate LXIII. shows this porch from the south, with a portion of the court wall.

#### RUINED TOMB.

As already stated, the whole site of Champanir has for long been all but entirely deserted, and the mosques and tombs have suffered by the destructive influences of climate and vegetation. Trees taking root in their roofs and domes and dislodging the stones till they fall down and the structures become ruins. Nor have they been left to such influences alone. The stones have been carried off for buildings and for road repairs.

Among these remains still found in the forest, attention may be drawn to the ruin of what must have been one of the most ornately carved tombs in Gujarat (Plate LXVI.). The dome has fallen in and the whole is a mere shell. It is not at all large, and had only one arched entrance on each side, with a blind arch on both sides of these entrances. The upper portions of these blind arches were ornamented with niches such as are common on the bases of minarets and by other rich carving; but the pilasters at the corners and jambs of the doorways are carved in patterns of the richest floral designs. Except the two famous windows in Sidi Sayyid's mosque at Ahmadabad there is hardly anything elsewhere to match these twelve pillars in richness and variety of decoration. Sides of three of them are represented on Plate LXVII.

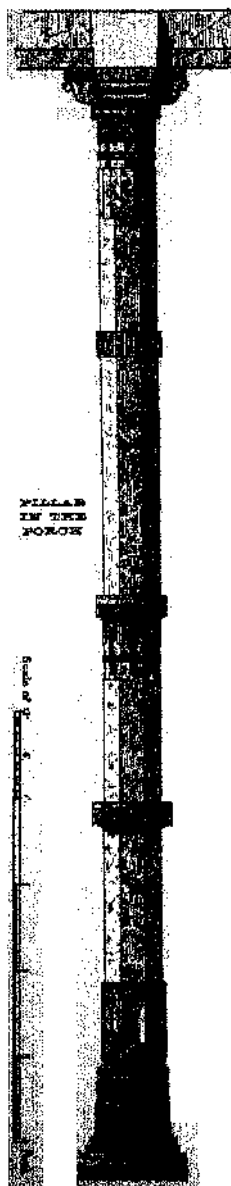
The base all round is carved in conventional patterns. A deep projecting drip-stone has been supported above by massive brackets, but the stones have all slipped from the brackets when the parapet above fell.

## NAGINA MASJID AT CHAMPANIR.

Some five or six hundred yards to the north of the citadel is the Nagina or Jewel mosque, built of a very light—almost white—stone. It is somewhat on the plan of the Jami' Masjid but on a much smaller scale, having only one entrance on each side the main one. The central dome has fallen in, and the wall heads have been dismantled. The minars have two galleries above the line of the central facade, and the style and condition of the structure will be readily gathered from Plate LXVIII.

The lower portions of the minarets have been carved with much care and taste, and the niches are filled with floral designs as elegant and elaborate as any of these so often copied now-a-days in wood from the mosques of Ahmarlabad. One of these from the front of the north minaret and one from the south side of the other are represented on Plate LXIX.

In front of this mosque is another ruined tomb, from which the screens, that must have closed the spaces between the inner square of pillars, have entirely disappeared. It has six pillars on each of the four sides,—the central and outer pairs being farther apart than the second and third, and the fourth and fifth. The spandrels of the arches, in several cases, still contain the perforated panelling that once filled them all and at least the smaller arches, and most probably the corner arches also. On the west side is an advanced porch. The central area of the building was covered by a brick dome with bold projecting ribs, and the corner spaces were roofed by smaller ones of the usual plain type. The projecting eaves have mostly fallen—as was almost certain to occur where there was only a supporting bracket for each pillar of the corridor. Its general appearance will be best understood by a study of the photograph Plate LXX.



PILLAR  
IN THE  
PORCH

Scale of  3 feet.

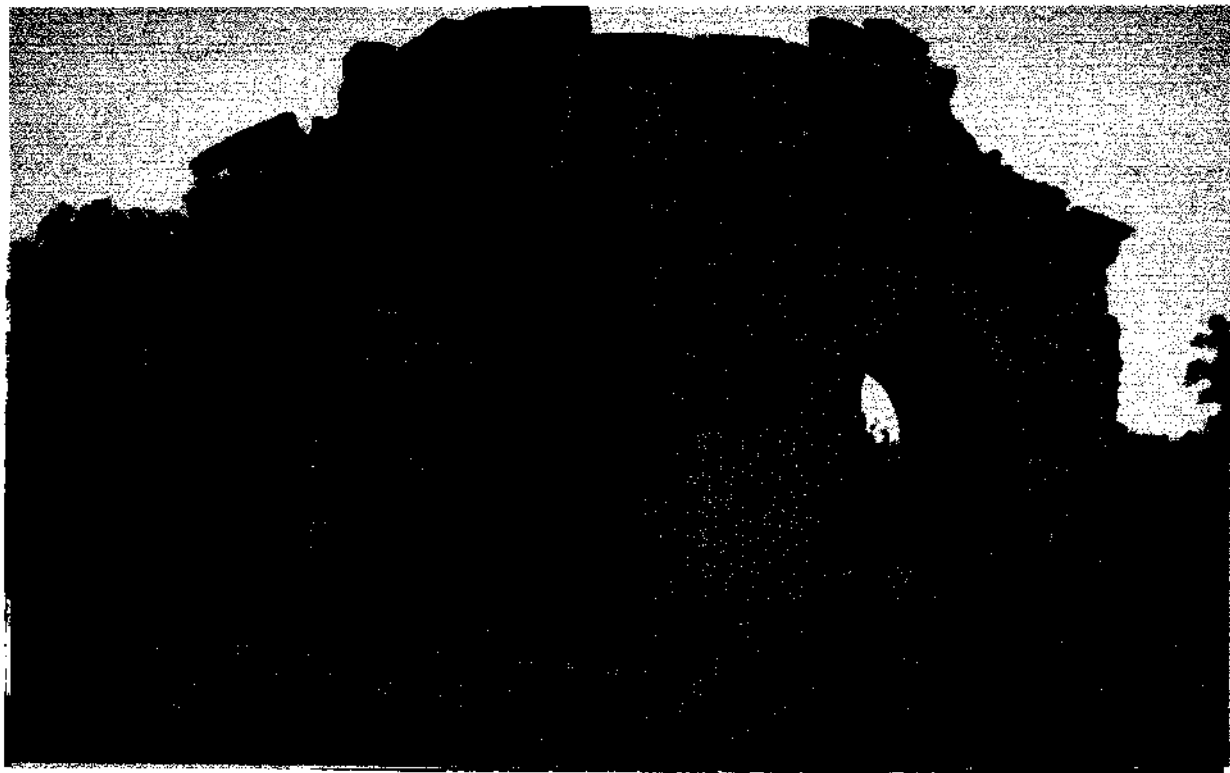
WINDOW IN THE CORRIDOR OF THE COURT.



ROOF PANEL IN THE SOUTH ENTRANCE.

Scale of  2 feet





CHAMPANIR : A RUINED TOMB.

H Cousens, sury





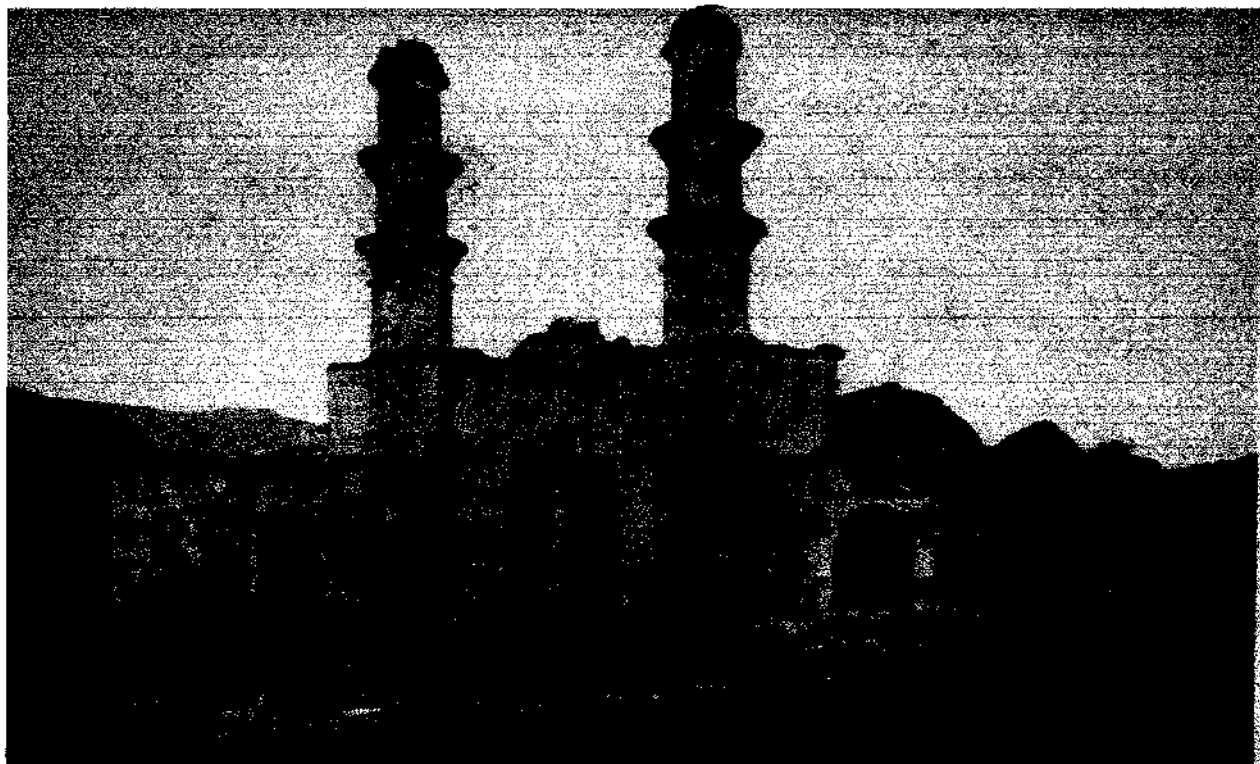


PILLAR FROM A CORNER VIEW AT CHILKERAI



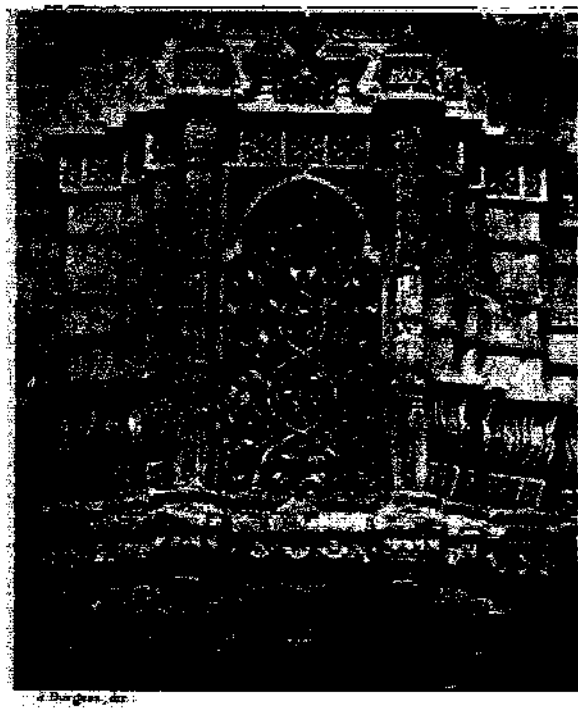
PILLAR FROM A CORNER VIEW AT CHILKERAI





CHAMPANIR: NAGINA MASJID.





CHAMPANIR: TWO NICHES IN THE MINARS OF NAGINA MASJID.



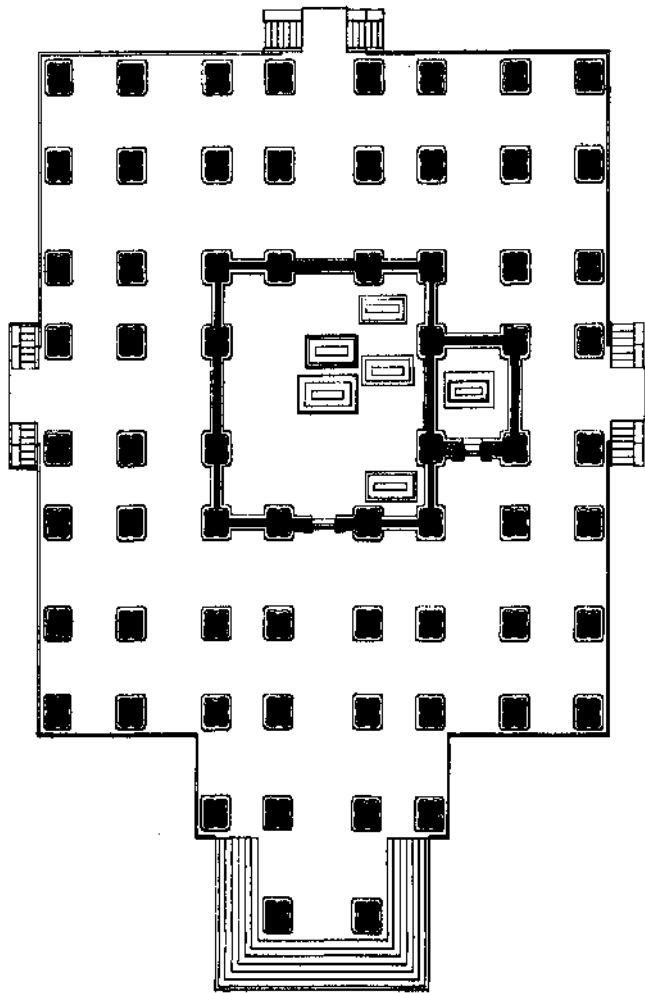


CHAMPANIR: LARGE RUINED TOMB.









TOMB OF MUBARAK SAYYID, NEAR MAHMUDABAD: GROUND PLAN.

Scale of 10 20 30 40 50 60 70 80 90 100 feet

## CHAPTER VI.

## MEHMUDABAD.

**M**EHMUDABAD or Mahmudabad is a considerable town in the Kheda or Kaira district about seventeen miles south-south-east from Ahmadabad, and on the railway to Bombay. It takes its name from Sultan Mahmud Bigarab who founded the city about 1479, and fortified it. Mahmud III. (1536-1554) formed beside it a large Deer park, five or six miles long, at each corner of which he built a pleasure house with gilded walls and roof. During the first half of the sixteenth century a great festival was celebrated here annually on the occasion of the birthday of Muhammad, when the learned Muslim teachers rehearsed their traditions before the court.<sup>1</sup> In the seventeenth and eighteenth centuries the place fell into decay, but during the last half century it has greatly advanced in population and prosperity.

## TOMB OF MUBARAK SAYYID.

About a mile and half east of the town, near the village of Sojali is a small group of tombs belonging to about the end of the fifteenth century. The most important of these is the mausoleum of Mubarak Sayyid one of Mahmud Bigarah's ministers, erected in 1484 (Plate I.). It stands on a platform 4 ft. 7 in. high and 95½ feet square, with an advanced porch on the east (Plate LXXI.). The pillars are massive and each is in the form of four square pillars grouped together. The innermost twelve piers forming a square, 36 feet between centres, are joined by perforated screens, and support the central dome. Outside these, which enclose the tomb proper, is a double corridor supported on thirty-six columns, with arches between each pier and roofed by small domes of various internal patterns (Plate LXXIII.). The piers have plain shafts with moulded bases carved with much taste and elegance, as is also the cornice of the podium or platform, which has also a string course running along at half its height ornamented with a very delicate floral pattern (Plate LXXV.).

The porch has four advanced pillars supporting small domes; and in front of these other two at the top of the steps, while over these and the two immediately behind them, a very neat little pavilion on twelve pillars, stands on the roof. The walls over the twelve central pillars are raised to form a square base for the principal dome, though inside the corners are also cut off by arches, for the support of the dome itself. Over the roof level are windows filled with perforated screens to admit light and air; and at a height of 38 ft. from the floor the dome proper begins. On the corners of its base are

<sup>1</sup> Bird's *Mirat-i Ahmadi*, pp. 212, 269; Gladwin's *Ain-i Akbari*, vol. II. p. 64; *Voy. de Olearius* (ed. Paris, 1659), torn. H. p. 133; Thevenot, *Voy.* vol. V. p. 97. The birthday of Muhammad is said to be the 10th of Rabi'a'l-Awwal; and he died on the 12th of the same month (A.H. 11) at the age of 63 lunar year' and 2 days.

four little domed kiosks or pavilions, each with four pillars about 8 feet high. From the floor to the top of the inner curve of the dome is 57 feet; and from the ground level to the top of the finial is 70 feet. (See Plate LXXII.)

On the north, south, and east sides are steps by which to ascend to the platform; and, as already mentioned, the tomb, which is in the centre, is surrounded by screens of the most delicate perforated stone work. Most of these have been injured more or less, but much of the work is in fair preservation. That in the west end of the south face is given on Plate LXXIV. The inscription which will be remarked on the frieze, consists of extracts from the *Qur'an*; there does not seem to be anywhere now a record of the builder or the date of the monument. Taken as a whole it is the most beautiful of these provincial examples—and "of its class one of the most beautiful in India." "There is," says Mr. Fergusson, "a simplicity about its plan, a solidity and balance of parts in the design, which is not always found in these tombs, and has rarely, if ever, been surpassed in any tomb in India. The details, too, are all elegant and appropriate, so that it only wants somewhat increased dimensions to rank among the very first of its class. Its constructive arrangements, too, are so perfect that no alteration in them would be required, if the scale had been very much increased."<sup>1</sup>

At the head or north side of the tomb four of the pillars have been enclosed to form a tomb for some one: but this is a comparatively modern addition. Three burials have also been made in the central chamber, beside (or rather at the head of) the two original interments of Mubarak Sayyid and his son Miran Sayyid.

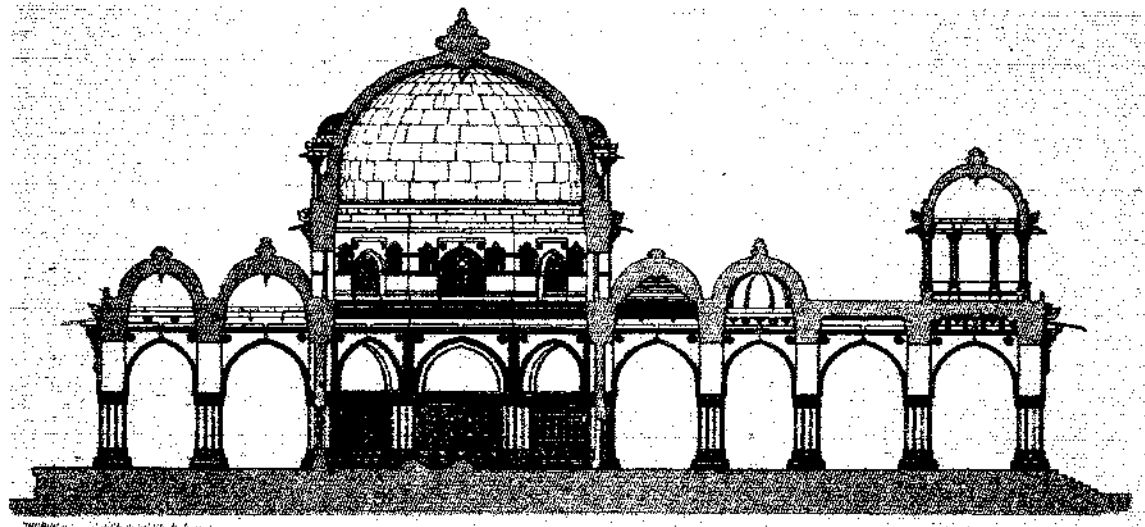
To the south-west of this tomb are three smaller ones—one said to be that of the architect who built this tomb and that of Qutb al 'Alam at Batwa, and the other two of Saif ad-din and Nizam ad-din—brothers of Miran Sayyid's mother.

#### BHAMARIA WELL.

In Mehmudabad itself, there is a step-well of the usual construction, and probably of the fifteenth century. Outside, a little way from the town, on the way to Khaira or Kheda, is also the Bhamaria well, now in a very dirty and neglected state. Local tradition ascribes it to Mahmud Bigarah, and this is probably correct enough. But when it is asserted that he made it for a hot weather retreat, and that the two stone arches over it were to hang the king's swing upon, we may reserve our full assent.

The well was probably in a pleasure garden, and is cut in the solid rock (Plates LXXVI., LXXVII.). The shaft is octagonal, about 14 feet across and over the mouth of it are two arches from east to west, which support lintels; and on these was placed the apparatus by which water was drawn up, and thrown into stone troughs on the north and west sides. On all four sides of the opening of the shaft were circular rooms—these east and west of 10 feet 8 inches diameter inside, and the other two 13 feet 3 inches diameter. Each of these was open to the shaft, and two of them had, in the openings, the troughs referred to. Outside, on the platform four stairs descended (as shown on Plate LXXVI.) to a lower storey,

<sup>1</sup> *Indian and Eastn. Archit.*, pp. 538, 539.



scale of



feet

J Burgess, dir

H Cousens, sury

TOMB OF MUBARAK SAYYID: LONGITUDINAL SECTION.

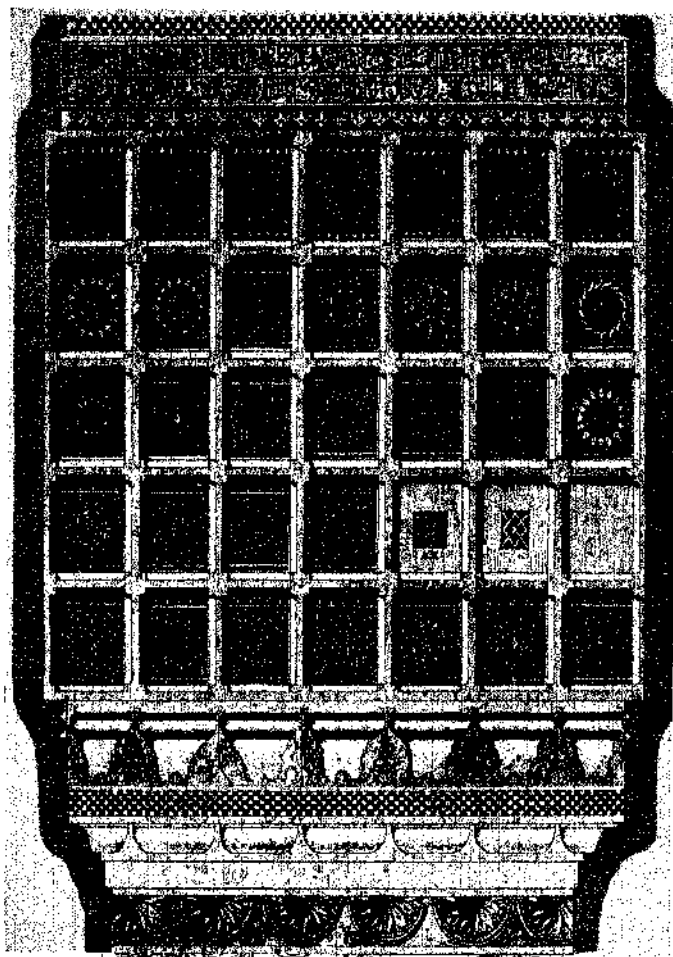




TOMB OF MUBARAK SAYYID, NEAR MAHMUDABAD: THE CORRIDOR.





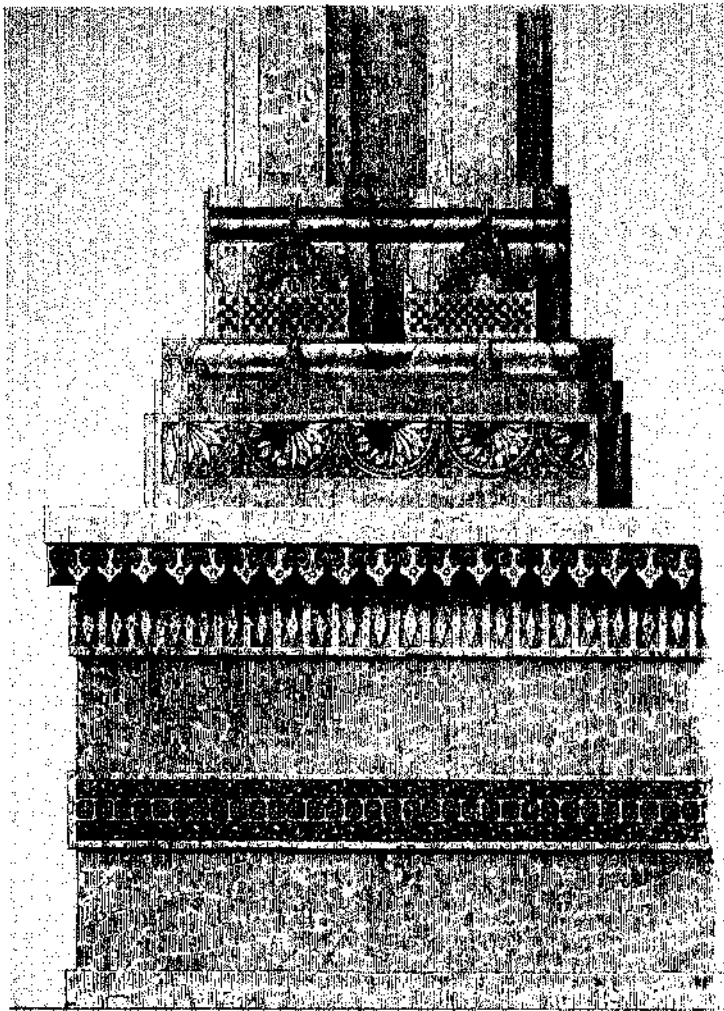


Scale of 0 1 2 3 4 5 feet.

J Burgess, dir.

PERFORATED WINDOW IN MAHMUDABAD TOMB.





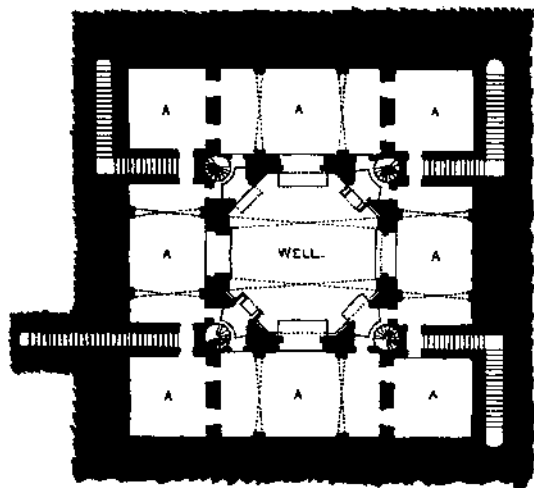
*S. J. Pacheco, del.*

MAHMUDABAD TOMB: BASEMENT AND PILLAR BASE.

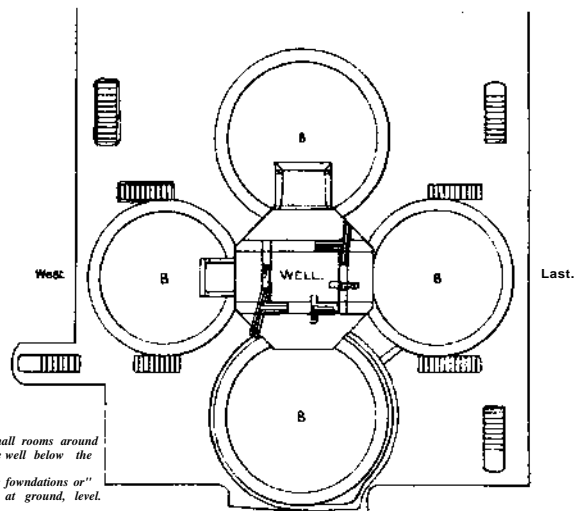
Scalp of 2' 6" 1 2 3 4 5 feet  
J Burgess, dir



## OLD WELL, CUT IN THE ROCK, AT MAHMUDABAD.



Plan of well and rooms below ground.



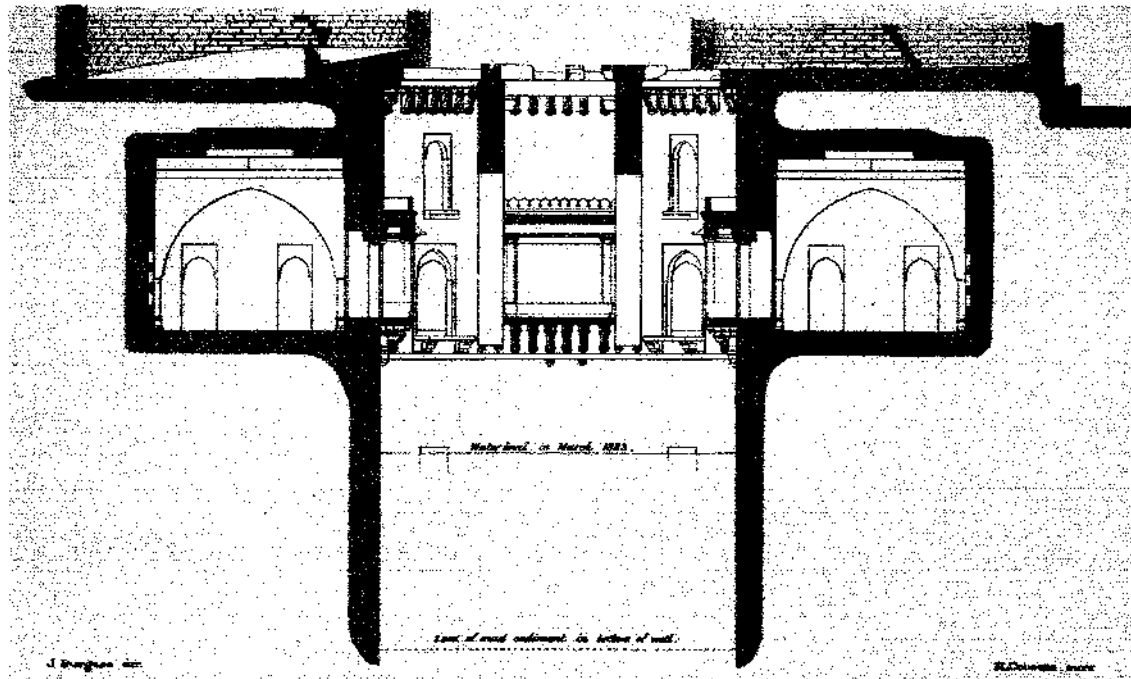
Plan above ground.

AAA st are small rooms around  
the shaft of the well below the  
ground level.  
BB st. are the foundations or"  
circular walls at ground level.

Scale of 10 : 10 20 30 40 50



SECTION OF THE WELL AT MAHMUDASAD.



SCALE OF  10 Feet.





in which were eight rooms round the shaft: these in the corners each 8 feet square; two, east and west of the shaft each 12 feet 4 inches by 7 feet; and the other two 14 feet 7 inches by 7 feet 6 inches. These last four are each crossed by two Saracenic arches, and each has a neat balcony window into the shaft of the well (Plate LXXVII.).

So long as the water in the well was kept fresh, nothing could be cooler during the heat of the day in early summer than these rock-hewn chambers, and doubtless they were often occupied for an hour or two during seasons of recreation. In the other four sides of the octagon are narrow windows, arched above, and with projecting sills, and behind these are narrow spiral stairs descending to a lower storey, the tops of two narrow windows in which were just visible above the water, when the survey was made. But the water was so fetid, no examination could be made below. The bottom is doubtless deeply silted, the mud standing up to about 27 feet from the well mouth. The section given on Plate LXXVII. is from north to south, cutting the main arches over the well, and is to double the scale of the two plans on Plate LXXVI.



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